

Zion's Herald

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Zion's Herald.

CHARLES PARKHURST, Editor.

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All itinerant preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The present year is the fiftieth of Lord Kelvin's connection with the University of Glasgow in the capacity of professor of Natural Philosophy, and the twenty-fifth of his election to the presidency of the British Association. Both as a discoverer and writer in the realm of science he is probably not surpassed in fame by any living man. Active preparations are being made to make the jubilee occasion worthy and memorable.

President Eliot has succeeded in converting a majority of the Harvard faculty to his scheme of reducing the college curriculum from four years to three. Fifteen courses instead of eighteen would, under this plan, win a degree, and a passing mark in at least twelve of the courses would be necessary. The scheme, of course, will require the approval of the Corporation and Overseers before it can be adopted, and its opposers, both in the faculty and the alumni, will do what they can to defeat so radical a proposal as the obliteration of a college class. President Eliot has, doubtless, weighty reasons for his plan, and the governing authorities of the College will give him a respectful hearing.

The commissioned vessels in the Navy were strengthened by two additions last week—the "Katahdin" and the "Monadnock." The first is unique of its kind—a ram. She has a light battery of rapid-fire guns for protection against torpedo boats, but her weapon of offence is her steel prow. She was designed by Admiral Ammen, built at Bath, is 250 feet long, and has a displacement of over 2,100 tons. The "Monadnock" is a monitor, over thirty years old. She was built in Philadelphia, and demonstrated her sea-going qualities by making a voyage to San Francisco. Since then she has been torn to pieces and "repaired." Practically she is now a new ship, and a very formidable one. Both the "Katahdin" and the "Monadnock" are classed as "coast-defence" vessels.

Gen. Weyler has fully inaugurated his policy of terrorism in Cuba. No Cuban can leave the Island without his permission. All able-bodied Cubans must join the Spanish army. Summary proceedings are ordered for all suspects. Country people, and merchants in particular, must remove to the towns. A court martial will deal expeditiously with those who circulate favorable news of the insurrection. Captured insurgents will be executed. The blacks have been recruited into the Spanish service, and battalions of them have been formed, under the royal flag, in the principal cities. This conscription may add some 40,000 acclimated soldiers to the Spanish ranks. Gen. Weyler declares: "The blacks and whites must be treated alike. I have no race prejudice. During the former war here my own body-guard was composed wholly of negroes; and their loyalty and bravery were demonstrated upon more than one occasion." It is a life or death conflict for Cuba now, and American sympathy should not be wanting.

The late Hon. George D. Robinson, who died in Chicopee last week at the age of 62, served three terms in Congress, and would have served a fourth had he not been elected Governor of this State after an exciting campaign in which he defeated Gen. B. F. Butler who preceded him in the gubernatorial

rial office. He was twice re-elected Governor. So deep an impression did he make of ability, fidelity and sound sense in his official relations, that we are not surprised to learn that his political opponents recognized the value of his public services, and that a committee of the Young Men's Democratic Club of this city has been appointed to draft resolutions expressive of the regret with which the Democracy of Massachusetts had learned of his death.

The difficulty which mariners experience in locating sounds in a fog, and the danger that often results therefrom, have been provided against by a clever device known as an "eophone." This is an anvil-shaped instrument placed over a wheel-house, each side of which is connected by a tube with the ear of the wheelman, who wears a leather helmet for the purpose. When, for instance, the sound wave comes from the right side, the concavity on that side prevents it from going to the left side, and it reports itself to the right ear only. Then the wheelman, by slowly turning his head (which also turns the instrument above) until the sound is heard in both ears with equal intensity, fixes the exact location of the same—whether it be a bell, a whistle, or the roar of surf—and precautions can be at once taken. The instrument worked successfully in a recent experiment in New York harbor.

More Reindeer for Alaska.

Their value has been abundantly demonstrated. They are swifter than dogs, traveling ninety miles a day, whereas the former can average but thirty-five, thus making swift communication between the scattered settlements feasible. Their natural increase is rapid—estimated at 50 per cent.—so that in a brief time large herds may be expected, which, being distributed among the missionary and Government school-stations, would afford a new and higher employment for the contiguous native populations, transforming them by degrees from the precarious pursuits of hunting and fishing to the more profitable and steady condition of herdsmen. Both the skins and the meat of the reindeer are valuable for clothing, and home consumption or trade. Feed for them is abundant, their sole food supply being a long white moss which can be found anywhere beneath the snow. Already there are nine hundred or more deer in the herd at Port Clarence, near Bering Strait; the Commissioner of Education recommends this year an appropriation of \$45,000, which would swell the number to 2,500 and ensure the good results expected. It ought to be promptly granted.

Protection or Extermination.

Those of our readers who have kept posted on the fur seal question in Bering Sea will welcome the action taken by committees of both houses of Congress, providing for the immediate killing of all the seals on the Pribilof Islands and covering the proceeds of the sale of the skins into the Treasury, unless Great Britain, Russia and Japan shall unite with this Government in regulations that shall be effective for their preservation. The House passed a bill of this kind last March, but it was defeated in the Senate. Secretary Gresham then tried negotiations with England for a modus vivendi prohibiting all seal-killing in Bering Sea for one year, but England did not favor the proposal. This year the attention of Congress has been urgently called to the matter by the recent report of Secretary Carlisle. The Paris Tribunal, it will be remembered, permitted pelagic fishing in Bering Sea. This permission has caused all the trouble, and will, unless speedily modified, result in the extermination of the seal herds. It appears that about 44,000 female fur seals were killed by these pelagic butchers last year outside the sixty-mile zone; and, as a consequence, 30,000 pups perished of starvation on account of this

wanton slaughter of their mothers while in search of food. Formerly this Government used to kill 100,000 seals on the Pribilof Islands yearly, and yet the herd multiplied because only males were killed; last year, owing to the pelagic interference, only 15,000 seals were taken on the Islands. If the herd is to be thus destroyed, this Government proposes to perform the work itself and reap the benefit.

An Illiteracy Test for Immigrants.

The Senate committee on Immigration, after discussing a capitation tax and the consular certification plan for excluding undesirable immigrants and finding both impracticable at present, have fixed upon and reported an illiteracy test which will bar the admission to this country of all persons above the age of fourteen (dependent aged persons excepted) who cannot read and write the language of their native country. Several slips, containing five lines each of the Constitution of the United States in the language of the applicant, will be presented to him by the inspection officers at the port of arrival; he may select any one, and if he proves his ability to read and write it, he will be admitted, so far as that test goes; if he fails, he will be returned to his native country at the expense of the transportation company which brought him over. Should this new provision be adopted, it will especially exclude, it is believed, those races "which are most alien in language and origin to the people who founded the thirteen colonies and have built up the United States; and it will tell most heavily on those classes which now furnish the paupers, diseased persons and criminals excluded by existing law"—so reads the report accompanying the bill.

The Booths Ousted.

In 1887 Ballington Booth of the Salvation Army was recalled from Australia by his father, the General, and sent to command the Army in this country. Before leaving London he married the daughter of an English clergyman, a woman of rare personal attractions and extraordinary gifts. They began work with but few helpers and under much social odium. Under their labors the Army has increased to over 30,000, has established headquarters in our principal cities, and won the sympathy of churches and of the people at large. The property of the Army in New York alone is valued at half a million dollars. This wonderful success has, apparently, aroused jealousy, and certainly criticism, from the London headquarters. Certain methods adopted by the Booths have been condemned as "too American." There has been friction in New York over certain offensive regulations imposed by Col. Eadie, the representative of General Booth, who insisted on maintaining English ideas and methods. When the order was given in January for Commander and Mrs. Booth to "farewell," popular sympathy and regret were outspoken. They were sorry, but decided to be loyal and obey. Subsequent acts, not yet clearly known, led to their resignation of command in the Army. Commissioners were sent over from England, and a meeting was held on Thursday evening last. Herbert Booth, who commands the Army in Canada, was present. Commander Booth asserts that his brother claimed to be acting with authority from London. To the demand that he withdraw his letter sent to London, Commander Booth replied with a distinct negative; to the further demand that he go to England on Saturday, a similar refusal was given. Commander Herbert Booth thereupon demanded the keys and portfolios of the Army, and his brother turned them over to him the next day, and sent a cablegram to London declaring that he considered himself and wife dismissed from the Army, and that the rupture was final. Booth Tucker and his wife have been named as the leaders of the Salvation Army in this country. Until further light be thrown upon this

regretful occurrence, it may be well to suspend judgment.

The Crisis in France Postponed.

The French Senate has taken the wise course, in the interests of peace, of yielding for the time its constitutional rights. Twice its vote of censure has been defied by the Cabinet, the latter being sustained by the Chamber. It is true that the cause of senatorial opposition to the ministry is apparently trivial, "consisting merely of a difference of opinion with M. Ricard, minister of justice, over the propriety of the appointment of Judge Poitevin to investigate the Southern Railway scandals;" it is also true that hitherto it has happened that disagreement with the Chamber has upset the ministry, and the Senate has simply acquiesced or remained silent; but, none the less, the present attitude of the Cabinet in refusing to heed the disapproval of the Senate and vacate office, is an infringement of the Constitution that might result, if the Senate stood on its rights, in a crisis of the gravest character. The latter has decided to continue its legislative functions under protest, appealing to the country to decide between itself and a ministry which defies its authority. How long M. Bourgeois will be able to retain office, no one can surely predict. He and his associates have shown themselves unexpectedly efficient—notably in the Madagascar and Siam adjustments. They have also impressed the people with the conviction that they are sincere and inflexible in their determination to probe to the bottom the canal and railway rascallities. The arrangements for the extradition of Arton and Hers are significant to the people at large that at last the government is honest and therefore trustworthy. It may be that the Deputies will continue to support the ministry on this ground—and yet shrewd critics predict the latter's downfall ere long.

The Movement for Arbitration.

Both in New York and Philadelphia meetings were held last week to further the scheme of holding a national conference on the question of the establishment of a court of arbitration for the settlement of controversies between Great Britain and this country. Ex-Mayor Hewitt presided at the New York meeting (held at the house of Mr. William E. Dodge), which brought together leading representative citizens, and a series of resolutions were presented and advocated by Mr. Chauncy M. Depew and warmly seconded by Dr. Lyman Abbott. These resolutions declared that "the true grandeur of nations means the arts of civilization, justice secured by statute, and magnanimity inspired by good will; which fundamental conditions are always marred by the wasteful and bitter violence of war;" they alluded to the kinship in language, jurisprudence and legal methods of the two nations, and their mutual inclination to arbitrate their disagreements; and voiced the desire that our national legislature and executive take action looking toward some permanent scheme of arbitration between the two countries, the hope being expressed "that such a step will ultimately lead to international arbitration throughout the civilized world." Messrs. G. L. Rives, Dorman B. Eaton, President Seth Low and others made earnest speeches in favor of the resolutions, which were unanimously adopted, and committees were appointed to carry them into effect and to co-operate with similar movements in other cities. At the Philadelphia meeting a letter from President Cleveland strongly favoring arbitration was read. A cablegram bearing greetings from prominent English men and women and expressing sympathy with the purpose of the meeting was received. Commendatory letters and telegrams from distinguished citizens in different parts of the country attested the growing sentiment in favor of the proposed court of arbitration. The movement is too genuine to be labeled sentimental and too deep to be transient.

SOME REFORMS DEMANDED OF THE NEXT GENERAL CONFERENCE.

V.

THE distinguished contributors to the series of articles upon the above subject are: Revs. J. W. Hamilton, D. D., Wm. Nest Brodbeck, D. D., J. M. King, D. D., Pres. C. J. Little, D. D., Merritt Hulburt, D. D., M. M. Parkhurst, D. D., and J. W. Johnston, D. D. As all the papers were to be received before beginning publication, each has formulated his views without knowledge of what the others have written. Dr. Hamilton's contribution appeared in the issue of Jan. 1, Dr. Brodbeck's in Jan. 15, Dr. King's in Jan. 29, and Dr. Little's in Feb. 12.

Rev. Merritt Hulburt, D. D.

A young and unmarried minister preaches most satisfactorily — to themselves — on the subject of family government, so a man who has never been a member of the General Conference, and never a presiding elder (the former perhaps partly due to the latter), may speak with some degree of confidence on the general subject of these papers, and undertake to say what the next meeting of our great legislative body ought to accomplish in the way of modifying our practices, if not our polity.

The Acts of the Apostles indicates that it was not the intent of the Holy Spirit to inspire a polity, but to leave the divine life to crystallize around such forms as should best adjust it to its environment; and general church history attests the fact that any polity not flexible enough to bend to circumstances will be most certainly shattered by the inherent forces, or have the life crushed out of it by the pressure of outward changes. The outward form of church life must yield to the spirit of change, or else schism will be the result of healthy progress. A form which once the life took on, and which was then the most natural, may, by the spirit of life, be abandoned like the winter quarters of an advancing army, but there will always be some conservatives left over who will stand guard over the forsaken impedimenta, and, like our "dog Noble at the empty squirrel hole," feel as if the Quaker guns and cast-off material of the army were essential. A last year's bird's nest is vivid and vital in comparison with many a form which some defend as if it were essential to the truth which once used it, and, outgrowing, threw away. We may venerate it as a relic an outworn form, but if we worship it as a fetish, it needs that some Hezekiah shall stamp it in pieces as Nehushtan — "a thing of brass."

Even —

"God fulfills Himself in many ways, Lest one good custom should corrupt the world."

Many connect, as essential, our past successes with our polity, and do not remember that the polity itself is a growth, and not a creation. It is fortunate for the church in America that John Wesley was not able to impose his imperious will upon it in the matter of polity, prayer-book or gown; and he was horrified that his superintendents allowed themselves to be called "Bishops," but that does not invalidate their office in the minds of any about whose opinion we need to care. It is a far cry, in more ways than one, from Bishop Asbury to Bishop Goodsell; but the difference in the fact that the latter travels in a parlor-car, while the former rode on horseback or in a gig, is "various, but not vital." We may reverence the fathers, but we may not be afraid of their ghosts. Change for the sake of change is puerile; but changes demanded by the times may be faced without fear and accomplished without destructiveness. There is economy of force in following the lines of the least resistance; and why should we insist on butting against a stone-wall when there is a more excellent way?

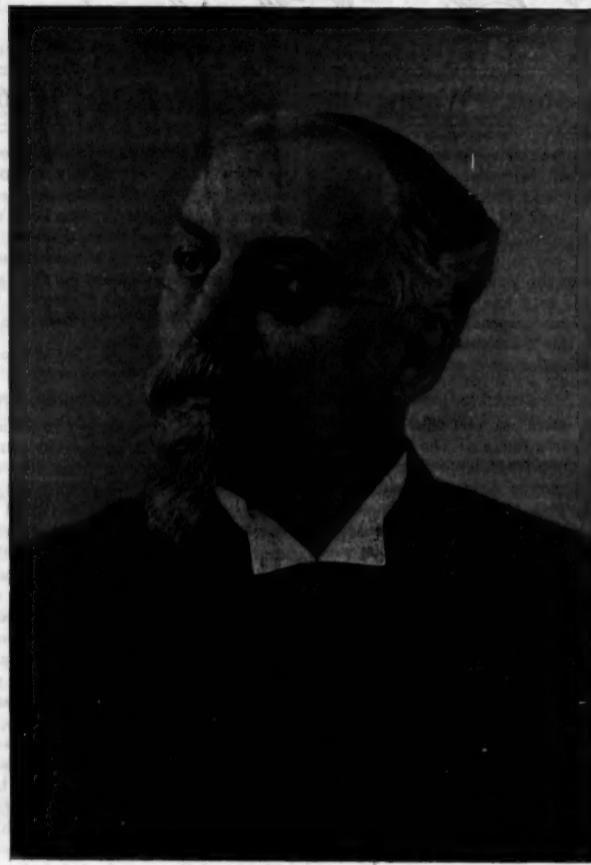
With this as a working hypothesis: that form, order, or orders, are not of Divine institution — and there are few Methodists but would admit that much — I proceed to say that the changes may as well begin at the top, in

An Adjustment of the Offices of Superintendent and Presiding Elder,

and a recognition in law of what has long existed in fact, namely, the Bishop's "cabinet," and some authoritative statement of its power and limitations. These offices involve a great, but at present divided, responsibility which in emergencies has been known to shift with a celerity of movement which has rendered it very difficult to fix, when any question has been raised as to the wisdom or otherwise of action taken at Conference session. In fact, the "cabinet" is a formidable affair, where certain elders

chosen by the Bishop meet with him in secret conclave, represent their brethren — who, however, have had no voice in their selection — and proceed to make the representations on the basis of which he makes the appointments. Some Bishops have even been known to rebuke with severity

suggested: The want of knowledge on the part of the Bishop to guide him in the appointment of the preachers is not a question of capacity, but of opportunity. I have above called attention to the fact that the Bishops, in this which so many hold as being essential to an "itinerant superintendency," live at



Rev. Merritt Hulburt, D. D.

Dr. Hulburt, a distinguished minister of the Methodist Episcopal Church, and a son of Rev. David H. P. Hulburt, for a half-century or more an honored member of the Troy Conference, was born Oct. 15, 1842. He prepared for college in Poultney and at Fort Edward under that distinguished educator, Rev. Joseph E. King, D. D., and at the age of eighteen he was drawn by his attractive talents to engage temporarily in the work of the ministry. Once in the work he found it not easy to return to his studies, and finally completed the college course under private instruction, receiving the honorary A. M. from both Wesleyan University and the University of Vermont. In 1868 he received from the University of New York the title of S. T. D. From the first day of his ministry his rare gifts have attracted the notice of the leading churches in the denomination. He early became widely known in the church, and has served in both the East and the West. He began his ministry with great popularity in Burlington, Vt., and passed thence to Springfield and Lowell in Massachusetts. He afterwards served in Troy and Albany, in Minneapolis, in Spring Garden, Philadelphia, and in New York city, and is now pastor of Grace Church, Wilmington, Del., one of the largest and most important stations in Methodism. From the first he has served in the largest churches of the denomination, and has always commanded the attention of leading men.

the elder who should reveal even to the brother most interested any of the secrets of this conclave. But here the personal equation counts for a good deal; for sometimes the Bishop advises closely with the elder, accounting him, as Bishop Ames said, as being "next to me;" but, on the other hand, some have been known to ignore him entirely, even to making transfers in the middle of a year from and to one of the most important points on his district, without his knowledge or that of the charge most interested. Nor, as a matter of law, does the Bishop transcend his disciplinary powers when he does this; but few would do it. As a matter of fact, it is important that the Bishop consult with some one who is familiar with the territory and the men, since he himself does not touch it on the average once in ten years, and, in the nature of things, can know little of the matter except in the most general way. But with whom shall he advise? The Discipline does not answer, and, as a matter of law, the presiding elders have no more right to meddle with his appointments or to be privy to them than any elder in the Conference. As a matter of law, any elder has as much right to nominate men for appointments as have the presiding elders; but Bishops have been known to resent as an impudence, and put aside as a matter of no account, the nomination by all the preachers on a district of a man for presiding elder. All of which is strictly legal, but not always expedient, nor is it general practice. Let the General Conference legalize the practice or the Bishops stop it altogether. Let the Bishop's cabinet be recognized and constituted by election of the Conference, the churches to be represented therein by laymen chosen for that office; and then the Bishop may hear and inwardly digest their representations, and do as it seemeth him good.

As an alternative, another change is sug-

lessening the expense of the office three times the amount necessary to support the added number of Bishops, and in many cases putting stronger men over weaker churches. If to this the stock objection is raised that such multiplication of Bishops would detract from the dignity of the office and decrease the importance of the presiding elders, I can only say, first, that a man who depends on his office for his dignity or importance, whether conscious or apparent, is not fit for it; and, second, that if the dignity is inversely to the number, then let us have one and make him Pope and have done with it. We may point with satisfaction to the record made by our episcopacy for a hundred years; but a free people, tenacious of liberty, the descendants of those who, Webster said, "went to war on a preamble, and fought seven years for a declaration," will be increasingly jealous of power which is without safeguards other than personal virtue, or responsibility which is irresponsible. The tendency of the times is away from, rather than towards, centralization; and officialism, monopoly, trusts, combines and pools will die the death. But while the presiding elders are chosen by and only responsible to the Bishops; and while they constitute, with other officials, a majority of the General Conference over the traveling elders, you may feel entirely safe as to any removal of the time limit; for is it not an open secret that the extension to five years would never have come if there had not been an extension to six for the presiding eldership? However, timorous souls need not fear, these changes will not come in our day; but if they do, why, "Fiat justitia, ruat the ceiling" — as Dr. Erastus Wentworth used humorously to say.

Our great grand church has won its wondrous way over the world, not merely because it has had Bishops who were patterns of piety, peerless preachers and princes among men; not because it had an itinerancy which was unique and transient as to its personnel; not because it had an organization which has proved itself "adapted to the newest civilization and the oldest state;" but because it had a "theology that could be preached," was "an organized revival," and faithfully represented "Christianity in earnest." As such it has undergone many changes and may undergo more; it may have a superintendency elected for a term, an elective presiding eldership, lay representation in the Annual Conferences, women in both the Annual and the General Conferences, and eligible to anything that either has power to grant. But, even so; if it is true to its high divine mission to "spread Scriptural holiness throughout these lands," does not become arrogant and proud, does not get itself finished, so that it is like the laws of the Medes and Persians, it will continue "the most aggressive as well as one of the most progressive forms of religion in the world." So mote it be!

Wilmington, Del.

THE OUTLOOK: A LITERARY SUGGESTION.

Rev. William I. Haven.

MANY of the chapters of the Epworth League have a monthly or semi-monthly literary meeting. In this meeting certain courses of study or reading are taken up and considered. Presumably the basis of all this work is the League Reading Course. I can easily imagine, however, that the one in charge of these meetings is occasionally puzzled as to how to get enough variety into the hour to make it interesting. It has occurred to me that our ZION'S HERALD solves this problem for us. There is nothing more interesting than a brief talk on current events. I remember in student days when a very unsatisfactory breakfast table was enlivened by just such a current events class. We had no "autocrat," but each of the "boarders" gave a summary of the freshest news in the special field assigned him. We might profitably take fifteen or twenty minutes of the literary hour of the League in this exercise.

But where shall we find summaries of what is going on in the world? Here is where our paper comes into play. The first page of ZION'S HERALD is called "The Outlook." It gives the cream of the news, and gives it in the most attractive way. One member of the League might be assigned to the Congress of the United States, another to European matters, another to scientific discoveries, and each be expected to tell, not read, but tell briefly, the latest news from his field as recorded in these columns. Such an exercise, I am sure, would sometimes open up interesting discussions, and the real difficulty would come in keeping this feature inside the time allotted it. I wish some of our chapters would try it and report the results of their experiment.

Brookline, Mass.

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

"THESE Epworth League committees are nuisances at times!" These were the hasty words which came from the Sunday-school superintendent as he tapped his bell for the third time to secure order at the opening of his school. The occasion calling forth the remark was a very trying one to a Sunday-school superintendent. The hour for opening the school had arrived. A very large part of the members were seated and ready for the opening service. Here and there in various quarters of the room a small number of persons might be seen earnestly engaged in conversation. They were utterly oblivious to the signal for order from the desk of the superintendent. The chief officer of the school had just one of two things to do—either proceed with the opening services with the attention of the school divided, or quietly wait till the various coteries had finished their conversation. Either course would be detrimental to the interest of order in the school. The persons who were thus disturbing and retarding the normal progress of the school were not gossips, idly talking about some frivolity; they were members of Epworth League committees earnestly engaged in the discharge of their Christian duty. In this connection the word "nuisance" sounded a little harsh from the lips of the superintendent, but when we remembered that the word "nuisance" means that which annoys, or gives trouble, it did seem that the superintendent had selected the proper word. Misplaced things always occasion trouble in this world, and even as high and great a thing as duty misplaced may make a serious inroad upon the rights of others.

What are the remedies?

In the first place, it may be laid down as a principle that the Epworth League is not to interfere with any department of normal church work. The League and other church services run on the same track, but not in opposite directions; they are different parts of the same vestibule train.

Again, consecutive church services should be separated from each other by a period of time not less than fifteen or more than twenty minutes. In this margin of time all committee and social work should be done, or, if this is too short for the work in hand, then such work must be put over till after the service which follows, or assigned as special work during the week.

A little attention to the rights of others and a sincere desire to do the greatest good to the greatest number, will make the rough place smooth and the crooked way straight.

"What Can We Do?"

This will be recognized as the title to a booklet issued by the New Bedford District League of the New England Southern Conference, and edited by Mrs. R. S. Douglass and Miss L. G. Eddy, of Plymouth, Mass. The third edition of the book lies on our desk as we write. The book has been revised and enlarged and arranged to meet the needs of the whole Epworth League, viz., that formed by the union of the three Leagues which gathered so happily as one at Chattanooga in June, 1895. This booklet is very rich in suggestive material, and each of the departments of League work is treated in a lucid and practical way. The vice-presidents of local chapters will find here much helpful material for their respective departments. The price is five cents, or fifty cents per dozen. Any one desiring more information concerning the book, or wishing to order a

copy, may address either of the above-named editors at Plymouth, Mass.
22 Copeland St., Roxbury.

The Horizon.

Rev. Frederick N. Upham.

EMERGENCIES AND EMERGENCY MEN AND WOMEN.

"Emergency Hospitals" are being established in many of our cities. They are usually placed within easy reach of the great railroad stations and business houses. To fully equip them, much more is needed than fortunate location. "Emergency" men and women meet the demand.

The prophet Ezekiel (chapter 22: 30) represents to God as saying: "I sought for man . . . that should stand in the gap." The "Captain of our salvation" is still searching for vanguard soldiers. Front-rank Christians, emergency saints, are called for. The preparation within, the days of bungling apprenticeship past, skilled in the service, these qualifications are essential.

One of our pastors has recently established an "emergency class" in his Sunday-school. Its members study the lesson for the Sunday next following, so that when that day comes, and there is need for a teacher in any part of the school, the superintendent knows where to call for somebody who is ready. Brother T— says the plan is working splendidly.

Just this very thing for the whole church is the League's work. To cultivate preparedness, to nurture readiness, to call forth men and women to "stand in the gap" — that is, we believe, our holy endeavor.

CLOSE CONNECTION.

There is a train of thought here. It meets an express purpose just now, for it suggests something moving, moving to a given point, and moving with the least possible delay. A traveler finds his journey lengthened, his patience taxed, and his plans frustrated because he cannot always make "close connection." We will point out several places where in our church progress we "tarry" for some unnecessary and often exasperating reason.

1. *At the Start.*—The leader has made his "remarks," the opening prayer has been offered, the spirited singing has generated somewhat of an enthusiastic fervor, "and now, brethren, the meeting is yours."

Whose is it? Nobody seems ready to take the proffered gift. It really looks as though the present was to be respectfully declined. There's a depressing silence, save the leader's nervous cough, or his auctioneer-like call, "Don't wait," "Now another," or some sympathetic brother's song, very likely, "I love to tell the story" — ah! this is failure to make "close connection." The meeting doesn't go. One minute here is worth any ten minutes later on. How we do need a little closing up of the ranks just here!

2. *Know-Nothing Station.*—This is where two roads cross. Usually no one gets on or off, but everything is at a dead standstill, nevertheless. The great roads are trying to do away with these stops by perfecting a system of safe signals. Many prayer-meetings have "know-nothing stations." The standstill is complete. One brother is waiting for another expected to "take part" about that time. Lest there be crashing there is waiting. "Crashing" were vastly preferable in a Methodist meeting to this dreadful pause. The long expresses, the heavy freights, must get out of the way before the "locals" and the modest branch trains can pass. Here, too, is a serious loss. We fail to make "connection." Come, Brother Leaguer, or you, Sister Epworth, don't stop at the know-nothing, but on, on, whenever the track is at all clear!

3. *The Draw-Bridge.*—A stream crosses the track, usually at a right angle, some craft is passing on its current, the bridge is hoisted or swung around, and the train waits. Streams with all sorts of craft on their current very often cross squarely in front of a good prayer-meeting's progress. Up with the bridge for the puffing-tug "Crank," the little skiff "Hobby," the unbalanced "Fanatic!" Let them pass! The last-named craft whistled and shrieked, "backed and filled," right across our meeting's course the other Sunday evening. The pastor was saved a terrible provocation by not being there at the time. When the bridge is down and the tracks are fitted again, who will go on once more? There is a great break here often. Where's the man to "stand in the gap?"

4. *Side-Tracks.*—The pastor has preached in demonstration of the Spirit. The meeting is well on its way. He asks at his sermon's close that the church people rally about the altar. No move! A whole verse must be sung to get them off the siding. Ah! here is a failure to make connection. What valuable moments are lost! What semblance of hesitation is shown!

The sacredly beautiful and gloriously devout sacramental service is read. The prayers that have like wings borne millions to the throne of grace have been offered. Sweetly the song is sung, —

"All things are ready, come away,
Now weak excuses frame;
Crowd to your places at the feast,
And bless the Founder's name."

Yet, too often, alas! the inexcusable waiting is seen even here.

Brothers and sisters of Epworth,
Here is your opportunity!
To the front, alert, in the van,
"Be ye also ready!"

Three Slips.

We were at the New England Conference in Lynn some years ago. The faithful statistical secretary was reading his report. For many minutes he had been calling off a seemingly endless list of figures in dollars and cents. Coming to another table of records, he said: "Conversions on Lynn District, three hundred and twenty-seven dollars." A laugh and a round of applause greeted this slip of the tongue. It wasn't so bad, after all. We need converted dollars. Ask Chaplain McCabe if we

and soloists. The welcoming of new members to the church is also an important duty of this department. Looking up absent, and possibly backslidden, members fails to the secretary; and raising of money for advertising meetings and buying tracts will keep the treasurer busy.

The devotional meeting of the League can be made an "upper room," where the members receive power to use in the general services. A company of young people coming into the larger meeting after a half-hour of earnest prayer bring victory with them and make the service a success from the opening moment. Prove it, Leaguers, by an experiment!

The young converts need care. If rescued from evil companions, new and better influences must be thrown around them. Even if they do not belong to "our set," and are not high school students or graduates, they are now our brothers and sisters in Christ. It is a sin to invite sinners out of the world and then neglect them and drive them back. It is sometimes advisable to put each new convert in charge of some tactful, kind-hearted member. Accompany them to League and class-meetings, Sunday-school and church, until they feel thoroughly at home and have found some work to do. Assist the pastor in the children's meetings, and see that all the child-converts are cared for in children's classes or in the Junior League. Sometimes there is a change of pastors, and children whose names are not on the probationers' list may be overlooked.

A pastor was reporting to his board the state of a certain subscription. He read the names and amounts appended. Then he gave the totals. In this report he said: "Shirkage—I mean shrinkage—so many dollars." He need not have corrected himself.

The writer of these words once wrote an article in which he said, "Epworth is an altar where we can catch the holy flame." His consternation may be imagined when he saw it in cold print afterward: "Epworth is an altar where we can catch the holy pain." A somewhat dubious chirography never led him into a stranger saying. It carries a thought of intensity even to the point of suffering, and that mitigates the sense of humiliation somewhat.

54 Monadnock St., Dorchester.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

DEPT. OF SPIRITUAL WORK.

Rev. E. O. Thayer, D. D.
First Vice President.

THE department of Spiritual Work is as practical as any of the six which constitute the Epworth "wheel." The devotional meeting should be a small fraction of its care. Spirituality, the resultant of the fullness of the Holy Spirit in the hearts of the members, must be the mainspring and controlling principle of all its activities, and yet aggressive "work" is the object for which it exists.

All the departments are valuable only as they are inspired by and contribute directly to the spiritual energy and achievements of the chapter. Especially during a revival all the members of the League are in a sense included in the Spiritual Work department. The second vice-president has charge of tract distribution and systematic visitation — very important factors in a successful revival. The third vice-president should prepare for the campaign by encouraging Bible-study in the League meetings and the homes; and also in the distribution of church literature both before and after the revival. The fourth vice-president may be second to the pastor alone in influence upon the unsaved by securing good singing by the chorus choir

THE following is a copy of a circular letter sent to each chapter in the New England Southern Conference. Will not the second vice-presidents of the other New England Conferences, or State Leagues, carry on the good work begun by Mrs. Douglass? Here is a grand opportunity. (See Ecclesiastes 9: 10.)

Plymouth, Mass., Feb. 12, 1896.

To the Members of the Epworth League: —

DEAR FRIENDS: As vice-president of the Mercy and Help department of our Conference League, allow me to greet you. I come to ask your assistance in a work in which we all should share. At last New England has a Methodist Hospital. Wednesday, the 5th inst., the neat, complete, Christian hospital, with its consecrated trained nurses, connected with our Deaconess Home, giving their services, was formally opened and dedicated. Already a homeless young man has there found a home to be sick in.

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Luncheon Muffins (Miss Parloa's recipe) are just the thing for lunch parties. The recipe is in our cook book, which is mailed free.

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where; sown by the
largest planters in the world.
Whether you plant 50 square feet
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have Ferry's Seed Annual for '96.
The most valuable book for far-
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away. Mailed free.
D. M. FERRY & CO.,
Detroit, Mich.

THE CHRISTIAN INDUSTRIAL LEAGUE.

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

MANUAL ORGAN FOR SALE.

The Mathewson Street Methodist Episcopal Church, Providence, R. I., offer their fine Two Manual Organ for sale.

It has compass G to G, 88 notes, and pedal compass C to C, 56 notes, with case of pipes. Height 19 feet 3 inches; width, 13 feet, 4 inches; depth, 8 feet. Also about 48 black walnut upholstered spring seat pews 16 feet long. For full information apply to

WILLIAM H. WASHBURN,
96 Custom House St., Providence, R. I.

CHURCH REMODELING.

THOMAS W. SILLWAY,
Church Architect, 10 Park Square, Boston.

Mr. Sillway's long practice in building or remodeling over 600 church edifices enables him to save and utilize all the valuable parts, and for a comparatively small outlay produce a building preferable to a new one of much greater cost. He proposes to continue the work of remodeling as a specialty, and tenders his services to committees who would practice economy, and where the means are limited.

Many of the rooms are furnished by churches, Leagues or individuals, and the room bears their name or the one they have chosen. But these beds, if they are to care for the poor, must be supported. This costs \$250 a year, about one-half as much as in hospitals where physicians and nurses are paid. The dining-room and operating-room are still unprovided for.

Now can we not have something in the Hospital marked, "Furnished by the Epworth Leagues of the New England Southern Conference?" If every League in our Conference will give from 50 cents upwards, we can do this. Take this as part of your Mercy and Help work. Please make your gift as large as you feel able, and send to me as soon as possible. If you do not feel that you can do anything, please let me know, so I will not wait. This is one of our opportunities to "Lift Up."

Sincerely yours for League Work,
Mrs. R. S. DOUGLASS.

Dept. of Junior Work.

Mrs. Annie E. Smiley.
Supt. Junior League.

Old Shoes.

I HAVE lately learned of something new which I am sure will interest our Juniors. It is a new fad in the collecting line, and I hope all our bright boys and girls who have made collections of picture-cards, postage stamps, and old coins, will at once begin collecting old shoes, for these are to be collected, not for ourselves, but for others. Mrs. Bottome says of Dorcas, who made so many coats and garments for the poor, and was held in such loving esteem for her works, that she would never have been heard of again if she had made all those garments for herself.

When, a few weeks ago, I read of the grand work a boy of sixteen years old is doing in New York in his barefoot mission, I said to myself, "There are no barefoot boys and girls walking on the frozen ground in Boston." But I was mistaken. A letter lies before me, written by Rev. E. J. Helms, pastor of Morgan Chapel, Boston, in which he says: "Don't throw away your old shoes, if repairable, for we can have them fixed up for some whose feet are on the ground. Have your people bring their old shoes to your prayer-meeting, and send us a barrel or two."

To this exhortation I would add, encourage your Juniors to secure a barrel, and to get up a Mercy and Help Old Shoes Social. Have some kind of a good time arranged, and let the admission fee be pair of partly worn or new shoes, or twenty-five cents towards buying a new pair. This will fill the barrel, and after it is full, head it up and send it to Rev. E. J. Helms, Morgan Chapel, corner Shawmut Avenue and Cornhill Street, Boston, Mass.

This new collecting fad will benefit three classes of persons: the boy and girl collectors, the poor men who will be given employment in repairing the boots and shoes, and the boys and girls and men and women who will no longer be obliged to go barefoot in the winter's cold. What Junior League will be the first to send a barrel of shoes to Morgan Chapel?

Ipswich, Mass.

THE SECRETARY'S DESK.

Rev. W. T. Perrin.

"WHAT can we do?" is often on the lips of earnest Leagues, especially the chairmen of the departments. For an answer to this question you cannot do better than to get "What We Can Do," published by Mrs. R. S. Douglass, of Plymouth, Mass. A revised and enlarged edition has just been issued, adapted to the Epworth Leagues of International Methodism. It is a most valuable manual of Epworth League possibilities. Buy them by

Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

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It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficial influence of

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the dozen and at least put a copy in the hands of every member of each department committee. They cost but 5 cents a copy, 50 cents a dozen.

I wish every New England Leaguer might inspect our new Deaconess Hospital, opened Feb. 5, at 691 Massachusetts Ave., Boston. It is so neat and so comfortable and so thoroughly equipped. It means so much for our New England Methodism. If you have not already done so, get ZION'S HERALD for Feb. 12 and read the account of the dedication, not stopping until you have finished Dr. Parkhurst's admirable address. That was a great event for us Epworth Leagues for many reasons. Some of us may very likely have occasion to seek its Christlike ministries and to thank God for such a Christian home in the hour of our distress. The skillful nurses it will train will be eagerly summoned to the bedside of many a sufferer in our ranks. This Hospital furnishes another incentive to manifest a deep interest in the Deaconess Home by sending money and supplies. Just now financial aid is very much needed. For information as to other ways in which to help, write to Miss Mary E. Lunn, the superintendent, who will be delighted to respond. This movement is born of the spirit of Christ. Find out about it. Talk about it to your fellow-Leagues and friends. Ask the Master if you cannot have a share in it.

88 G St., South Boston.

Dancing in the Reading Course.

"WILL you please explain why the Epworth League Reading Course for this year recommends and defends dancing when the Discipline of the church forbids it?" In answer to the foregoing question, signed "A Methodist," forwarded to me by the editor of this paper, I would say that in two places in "Pushing to the Front" there is incidental reference to dancing. In one case it is mentioned, together with horseback riding, boxing and elocution, as an accomplishment helpful as an antidote to shyness. In the other case the author is speaking of riches, and he says there is "no more inherent sin in riches than in tennis or dancing."

Is it not pressing the case unduly to construct these two allusions into an endorsement of the vanity and worldliness which our church antagonizes when it refers to dancing in the Discipline? It would undoubtedly have been better if some such recreation as boating had been mentioned in the instances referred to; but it is necessary to keep so stimulating and helpful a book from our young people because of these allusions? The Epworth League stands squarely on these matters. It believes that it is essential to a spiritual life to avoid "the taking of such diversions as cannot be used in the name of the Lord Jesus." There is, it seems to me, no force in the church today more potent in its antagonism to all these false ideals of life and more helpful in holding up the higher and holier views of life than the Epworth League.

WILLIAM I. HAVEN.

OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

THE death of Rev. Dr. Sandford Hunt, Senior Agent of the Methodist Book Concern for many years, leaves a most important vacancy in our Methodist affairs. He was a good illustration of that business talent sometimes found in the ministry, that out of it would have led to large business success and wealth.

Very few realize the great responsibility of the office of Book Agent. The general management of such a large capital demands the largest business ability and tact. After that comes a variety of small matters, every day, that require another kind of talent — a business head for details, a kind of talent not often found on the part of great and wise managers, and requiring a patience they seldom show. But after this comes the great and daily responsibility of financing the affairs of our great Missionary Society, and a personal knowledge of every mission-field of the church. As treasurer of the Missionary Society he was an officer of every committee, and often met with every one of the dozen leading committees in which the details of the expenditure of money are settled. He had a wide and accurate knowledge of its affairs. It is of itself an office worthy of the talent of any able man. But Dr. Hunt had carried this office since the death of Mr. Phillips. It has come to be considered as a part of the duties of the Senior Agent.

His death will raise again the question in the church about having a layman as Book Agent. But this ought not to be. No man but a first-class business man would be fit for the office; and such a man, competent to manage millions and work like a servant, has his own affairs to attend to. No layman capable of doing the work would for a moment look at it. He would not do for \$5,000 a year what many a large corporation would give him \$25,000 a year to do for them.

If there be any good reason for any important changes in the business of the Book Room, now is the time to discuss them, and at the General Conference carry them into effect.

It is too much of a burden to put on one person, as the Book Agency is quite enough for the best man. There are other reasons on the side of the Missionary Society. The financial interests of the Missionary Society require far more personal and detailed attention than the Book Agent can give them. Further, the Society has too large a credit that has been

based on the Book Concern property and business. The General Committee would not dream of making the appropriations of the past few years if they had to go into the open market and borrow the money on the Missionary Society's property. It is time to call a halt.

The funeral services of Dr. Hunt were of rare appropriateness and beauty. Only one discordant note was heard. In speaking of Dr. Hunt's well-known conservatism and his unwillingness to advance the annual missionary appropriations in the face of financial distress, two and three years ago, Secretary McCabe gave a hard and perhaps deserved backhanded hit at some of our Bishops and others who talked and voted for the large appropriations that have run the Society in debt, and then left this great burden on the treasurer and secretaries. It was a good thing to say, somewhere else than there. But Dr. McCabe speaks his mind without fear or favor. It was grand to see the way in which Dr. Hunt put himself under this load, that he had done his best to prevent.

There is a feeling in many quarters that the shouting of some of our loud and prominent leaders about "the glory of Methodism," about "trusting the Lord and the people," needs a little restraint. There is need of more care in laying great burdens on the church, and in spending the money of our great Societies that is raised by the hard work of the preachers and the liberality of the people.

The New York City Missionary and Church Extension Society is doing good work, and is in the closing months of a year of rich spiritual prosperity. Gradually this society is throwing the financial burden more on the mission churches. There is a feeling that they have been helped too much. It is doubtful whether it is a good policy to have a president like W. W. Cornell or J. B. Cornell, who stood behind the Society for years, ready to make up large deficiencies. We came to lean upon them too heavily. Next year there will be a reduction of financial aid, and the churches will be expected to show more home activity and sacrifice. It is said that too many of the positions have been filled by ministers too far advanced in life to be successful workers in their hard fields. Probably a younger class of men will be called into the work.

The board at its late meeting passed a very complimentary resolution in favor of the return of Dr. F. Mason North to the position of corresponding secretary. It leaked out that Dr. North had received a "call" from one of the leading Methodist churches of his Conference. But he cannot be spared from this place, nor does he express any desire to be removed.

We were favored last Monday with a notable address by Prof. L. T. Townsend before the Presbytery Meeting, on "General Conference Delegates." He discussed the kind of men that ought to go, and the principles that should govern us in our votes. The address was outspoken, breezy, tonic, courageous, and easy to comprehend. He dealt with unwholesome facts, and it made one think of a wash-day in tenement districts. He had baskets of dirty linen, but he used unexceptionable soap and water, with an occasional passage of "concentrated lye" thrown in, and the room had a damp, close, disagreeable, Mondayish odor. It was curious to watch the faces of some of the "innocents abroad," and how virtuous they looked. We, here in New York, are supposed to know a thing or two about Conference politics, but all the same we tried to make it appear that he was after another class of wire-pullers than ours. One good brother — a presiding elder in the down, or veal — tried to hit Dr. Townsend and to say, "You are another;" but his weapon was like a boomerang that failed to hit the Professor, and seemed to land on his own head. The zeal and the innocence of the presiding elders of the first year is something lovely to behold. Somehow the older ones have less to say.

During the discussion the name of the Boston Theological Seminary came up in a way which implied that there might be need of some investigation in that quarter as to heresies and an influence that demoralized many of our young ministers.

We were glad to see Dr. J. Wesley Johnston

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FLOUR.
Send us his name with your order and
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out again, after nearly a month's confinement by a severe attack of grippe.

We had a most interesting session of the Board of Managers of the Missionary Society on Tuesday last, in which your wide-awake, courteous, but incisive C. C. Corbin brought Bishop Newman to book in a way that will not soon be forgotten. It is not often that any Bishop gets such rough handling, and he will probably not be anxious to take the chair of this Board again for some time.

It is a law of the constitution of the Society that no Bishop or superintendent shall purchase property in the name of the Society without the vote of the Board of Managers. Bishop Newman, without this consent, advised and approved the purchase of property in Mexico, using the Society's money and having the deed made out in its name. But the Society has no money now that it ought to use for the purchase of new property, however desirable; and the Board is in no mood to have its laws broken by any Bishop or superintendent.

Motions and counter-motions were made, and sharp questions and charges went on for a time. But with Bishop Newman in the chair, and two other Bishops on the floor pleading for him, it was not an easy thing to refuse to remove from the minutes the vote of censure of a month before, which was aimed at Dr. Butler, the superintendent of the Mission, but hit the Bishop behind him. The Bishop offered to take the property and like a millionaire to give them his check at once. It was a good purchase, but a poor way and time to do it. It ended up by removing the vote of censure from the book, but probably not from the remembrance of Bishop Newman. The Board took the property, and the Bishop the caution, "Don't do it again." Mr. Corbin and Dr. Buckley were very much in evidence in the matter.

DIVINITY SCHOOL. HARVARD UNIVERSITY.

For the year 1896-'97, three Resident (Williams) Fellowships of \$350 each are offered to graduates of Theological Schools who intend to devote themselves to the Christian ministry. These Fellowships are despatched to successful Divinity School students of all orders. Applications, accompanied by testimonials and specimens of work must be made before May 1st, 1896, to ROBERT S. MORISON, Secretary of the Faculty, Cambridge, Mass.

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A Special Circular

Containing a list of our large and varied stock of music for Easter will be sent free on application.

The new music for 1896 is very fine, including in addition to the two publications above named, splendid solos and duets, and fine anthems for the choir.

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Flower Praise (No.), Festival of the Flowers (No.).

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The Musical Visitor for March will contain a supplement of Easter anthems. Price, 15 cents.

THE JOHN CHURCH COMPANY,
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Send five cents for service and with it receive our special offer on a new Sunday-School Music Book.

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Phlox, *Hortensia*, *Hydrangea*, with magnificent leaves four feet across.

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To every one who asks for it we will also send, FREE, a handsome book of 184 pages, well known as "The leading American Seed Catalogue."

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NATIONAL DEACONESS CONFERENCE.

Miss Mary E. Lunn.

THE ninth annual session of the National Deaconess Conference was held in the city of Minneapolis, Minn., Feb. 12 to 16.

WEDNESDAY.

Bishop I. W. Joyce, president of the Conference, led the devotional exercises and addressed the Conference on the deaconess work.

In the absence of the secretary, Rev. H. C. Weakley was appointed secretary *pro tem.* Several committees were appointed, after which reports were heard from nine Deaconess Homes and Hospitals.

Rev. M. S. Hughes, pastor of the entertaining church, gave notice of the arrangement for luncheon at the Berkeley Hotel. Announcements were made, and then Bishop Joyce in a few choice words urged a freedom in the Conference that would tend to increase its power.

The afternoon session opened with devotional exercises led by Rev. E. L. Watson, of Minneapolis.

After the minutes of the morning session were read and approved, other committees were appointed, and the committee on Credentials reported 55 delegates from twelve Homes and Hospitals.

Then came the addresses of welcome by Rev. M. S. Hughes, pastor of Wesley Church, Rev. John Stafford, presiding elder of Mankato District, Rev. J. F. Chaffee, presiding elder of Minneapolis District, and Hon. J. T. Wyman, State Senator. To the very cordial greetings hearty responses were given by Rev. Dr. W. N. Brodbeck, of Boston, Mrs. Lucy Rider Meyer, of Chicago, and Rev. H. C. Weakley, of Cincinnati.

After a hymn was sung the sacrament of the Lord's Supper was administered by Bishop Joyce, assisted by Rev. Dr. M. D. C. Crawford, of New York, and six presiding elders. It was a very impressive and inspiring service.

THURSDAY.

At 9 A. M. a short executive session, followed by meetings of various committees, preceded the public session, which was opened at 10:30 with devotional exercises led by Rev. R. H. Fooley, of Chicago.

After reading of minutes and announcements, a paper was read by Rev. J. Rothweiler, of Louisville, Ky., upon the subject, "A German Mother House," followed by discussion. Rev. C. F. Blume, of Minneapolis, then read a paper upon "Work among Foreign-speaking Americans." On motion, both of these valuable papers were referred to the committee on Organization.

Next came the question-drawer, which, under the wise management of Mrs. Lucy Rider Meyer, the "Mother of American Methodist Deaconesses," was, as usual, very interesting and instructive.

The afternoon session opened with devotional exercises led by Rev. W. A. Shannon, of Duluth. Reports were then heard from ten other Homes.

Mr. and Mrs. Elderkin sang a duet, after which a paper was read which was written by Miss A. L. Parchard, superintending nurse of the New England Deaconess Hospital, upon the organization and management of that institution. The discussion which followed was led by Miss Pfriem, of Omaha.

At 7:30 P. M. a praise service was led by Mr. and Mrs. Elderkin. At 8:15 Rev. J. Rothweiler took the chair and introduced Miss Belle Horton, of Chicago, who read an intensely interesting paper upon "What the Deaconess Says to the Churches." Dr. W. N. Brodbeck followed with a stirring address on the deaconess work.

FRIDAY.

The morning session opened with devotional exercises led by Rev. C. F. Blume.

The first order of business was the reception of invitations for the holding of the next session of the Conference. Dr. Brodbeck, as authorized by the board of managers of the New England Deaconess Home, gave a very cordial invitation to the Conference to meet in Boston. Omaha was also nominated. Boston was chosen by a large vote.

The report of the committee on Organization was read and accepted.

The committee on Unification, appointed to meet with a similar one from the Woman's Home Missionary Society, presented a report, which was received and ordered placed on file.

The report of committee on Memorial to General Conference was read, received, and after some discussion was adopted. It was voted that a committee of six be appointed by the president, who with himself shall seek a conference with a like committee from the Woman's Home Missionary Society with reference to presenting the memorial to the General Conference and to arrange for a meeting as provided by the memorial.

At 2 P. M. the devotional exercises were led by Rev. W. McKinley, of St. Paul.

An admirable paper by Miss P. K. Bristol, superintending nurse of Asbury Hospital, Minneapolis, upon "The Deaconess Superintending Nurse," was read, and was followed by appropriate remarks by Dr. Crawford, of New York.

Rev. M. S. Hughes then addressed the Conference upon "The Future of the Deaconess Work." No mere report could give any ade-

quate idea of the inspiring presentation of the subject.

Mr. H. C. Hobbs, of Chicago, was then called upon to speak on "Methods of Support."

Reports of the committees on Instruction, Costume, and Support were then read and adopted.

Mrs. Meyer was called upon to continue the question-drawer, which was especially helpful.

SATURDAY.

The morning session opened with devotional exercises led by Rev. F. M. Rule, of Faribault.

The election of officers resulted as follows: President, Bishop I. W. Joyce, Chattanooga; vice-presidents, Mr. J. N. Gamble, Cincinnati, Rev. W. N. Brodbeck, Boston, Rev. J. Rothweiler, Louisville; recording secretary, Rev. E. S. Tipple, New York; assistant recording secretary, Miss Dora Adron, Milwaukee; corresponding secretary, Mrs. Lucy Rider Meyer, Chicago; treasurer, Prof. C. G. Bragdon, Auburndale; executive committee, Bishop I. W. Joyce, Mr. J. N. Gamble, Rev. E. S. Tipple, Mrs. Lucy Rider Meyer, Prof. C. G. Bragdon, Rev. M. D. C. Crawford, Rev. Louis Wallen, Rev. W. H. Clark, Rev. W. N. Brodbeck, Mrs. J. W. Cushing, Miss P. J. Walden; advisory committee, Bishop I. W. Joyce, Bishop Henry W. Warren, Rev. H. C. Weakley, Mrs. S. H. Knight, Miss Mary E. Lunn.

The report of the committee on Resolutions was read and adopted by a rising vote. Supplementary resolutions pertaining to practical phases of the work were presented and adopted. After other items of business were disposed of, Rev. J. S. Meyer, of Chicago, addressed the Conference upon the subject, "The Care of Disabled and Aged Deaconesses."

Miss Allie Pfriem, of Omaha, Neb., was called upon to tell "How the Deaconess Hospital in Omaha is Supported."

Miss Dora Adron, of Milwaukee, then read a very helpful paper upon "The Special Needs of Deaconesses." The discussion of the subject was led by Miss Pierce, of Cincinnati, and Miss Lunn, of Boston.

The assistant secretary then read an interesting report written by Miss Dreyer, of Chicago, on "Methodist Deaconess Work in Germany."

Reports were then read from five other Homes and Hospitals.

Arrangements were made for printing minutes of Conference, etc.

At 2 P. M. the devotional exercises were conducted by Rev. J. B. Hingley, of Minneapolis.

Mrs. Meyer gave a report as corresponding secretary, which was full of interesting facts as to the deaconess work as a whole in the United States.

Mrs. Thompson, of Minneapolis, then favored us with a beautiful rendition of the solo entitled, "Ashamed of Jesus."

Bishop Fowler was introduced, and delivered an address warmly endorsing the deaconess movement and pledging his support.

A subscription and collection was taken for defraying expenses of printing the annual report.

Then followed a testimony meeting, in which several deaconesses related various experiences in the work.

The pulpit appointments for Sunday were announced, and Bishop Joyce expressed in fervent words the hope that a rich blessing might attend all the services.

After the doxology was sung and the benediction was pronounced, the ninth annual session of the National Deaconess Conference closed,

with the grateful acknowledgment in all hearts that it had been a very blessed tarrying together in furtherance of the Lord's work.

News of the Conference.

New England Methodists do not need to be told that the addresses delivered by Drs. W. N. Brodbeck and M. S. Hughes were full of fervor and inspiring enthusiasm.

The singing of Mr. and Mrs. Elderkin, of Chicago, was interspersed throughout the session, and led all hearts nearer to Christ, intensifying the longings to be used in bringing the world to Him.

Wednesday evening, a reception tendered to the Conference in the beautiful and capacious parlors of Wesley Church by the Ladies' Society, was an occasion which those who had the privilege of enjoying will ever remember with grateful pleasure.

Arrangements were made by which the delegates took luncheon at the Berkeley Hotel, only a block from the church, thus saving valuable time for committee work.

Friday evening a very eloquent lecture on "Brains" was delivered in Wesley Church by Rev. F. M. Bristol, of Chicago, and tickets for the same were presented to all the deaconesses by a generous sister of Minneapolis.

Space would not allow more than mere reference to the excellent papers read during the Conference, or to the reports of committees, etc., which would be of interest to our friends; but those desiring a full report of papers and business can secure it by sending a two-cent stamp for a copy of the *Deaconess Advocate*, published at Oak Park, Chicago, Ill.

On Sunday, Feb. 16, Bishop Joyce preached the Conference sermon at Wesley Church, and both morning and evening in all of the churches in Minneapolis and St. Paul the deaconess work was presented by many of the delegates.

The executive committee was appointed with special reference to the fact that the next session is fixed for the city of Boston. We bespeak the fervent prayers and earnest support of our friends to make this session in every way a success. We know it will be a blessing to New England, not only in direct influence as to

the deaconess work, but in the inspiration it will be to all who are permitted to attend it.

The deaconesses were, by special invitation, privileged on Saturday evening to visit Asbury Hospital and Rebecca Deaconess Home, Minneapolis.

IN LOUISIANA.

Rev. George Shene.

I AM one hundred miles from New Orleans, hurrying towards the sunset. Though it is nearing the time to sleep, I feel like one awaking from a dream. I confess to ignorance and consequent prejudice respecting one phase of our Southern educational work. As you know, I have felt very strongly that we had no business among the white people of the South. I am not sure but this is the correct view as it respects many sections of the South, but I am quite sure we are needed in Louisiana. I have studied the situation in New Orleans. If our white church there could have an even chance with other churches for two or three years, it would be the strongest Methodist church in the city. This increase of strength would come from the saving of those who have dropped out of other churches, or who are wandering about as homeless strangers. If our church does not care for them, they will not be cared for.

I am now riding through great sugar plantations and vast cotton fields, but here and there is a little settlement with a decidedly Northern air about it. A fellow traveler tells me that hundreds of Northern families are settling here. I notice large orchards of young pear and other fruit trees have been planted. This is a new industry in these parts, and its success, which now seems sure, will attract many more people from the cold country of the North. These people need our schools and the ministry of our church. It is really frontier work, though the country is old.

I have just witnessed a very funny sight. At a little station, a tall, raw-boned, typical Southerner stood by the track with his hands thrust deep in his pockets. His fringed trousers' legs several inches above the tops of his cowhide shoes were the color of the soil he stood on; his coat, a practical illustration of the folly of

(Continued on Page 12.)

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WATCHING FOR SPRING.

Mrs. M. A. Holt.

We watch and wait for thee, O bonny spring,
Away, so far away, beyond the snow!
We list to catch the rustling of thy wing,
While yet the winter's winds around us blow.

'Tis vain to watch, for still long, weary days
Must come and go, before thy flowery feet
Shall trip along the dear frequented ways
Where thy bright face we shall in rapture
greet.

For many days old earth must meekly wear
Her robe of white and feel the icy chill,
And all the winter's reign of terror bear,
A helpless subject to its iron will.

But thou shalt come, O gentle time of bloom,
And all the land shall thrill to thy caress,
While hill and vale now wrapped in wintry
gloom

Shall feel thy magic touch of tenderness.

O holy spring! type of the blessed life
That kisses from the face the frost of death,
And bears the peaceful soul beyond the strife,
Beyond the chilling blight of winter's
breath!

New Berlin, N. Y.

Thoughts for the Thoughtful.

Thou hast but this, to set thy feet where Mine
Make prints, step after step, a track for thine.

— Margaret E. Sangster.

We are not to carry others' burdens that
they can carry as well as ourselves. True
helpfulness consists in giving comfort; and
comfort means giving strength to those
who are weary by inspiring them when
they hesitate or fail. — David O. Mears, D. D.

We are not writing in the sand. The tide
does not wash it out. We are not painting
our pictures on the canvas, and with a
brush, so that we can erase the error of
yesterday, or overlay it with another color
today. We are writing our lives with a
chisel on the marble, and every time we
strike a blow we leave a mark that is indelible. — Lyman Abbott, D. D.

God delivers us out of evils by turning
them into greater good. He chastens us in
the world that we may not be condemned
with the world. He turns the tears of sor-
row into the pearls of a brighter crown: By
weaning us from the transitory, He leads us
to the eternal. By emptying us of the
world, He fills us with Himself. He makes
the *via crucis* the *via lucis*. He causes us, in
the very fire, to thank Him that our light
affliction, which is but for a moment, is
working for us a far more exceeding and
eternal weight of glory. — Canon Farrar.

My way to Christ," said Cleon, "lies
Through deep and fine philosophies."

"As shaven monk or anchorite,
I'll seek His face," said Theodite.

"Narrow and straight before mine eyes,"
Said John, "my path of duty lies,

"And if I fail to find Him there,
I cannot find Him anywhere."

— J. L. M. W.

A habit is formed in the same way that
paths or roads are. You often see people
"cutting across lots." Where they do
this, a narrow strip of grass about a foot or
fourteen inches wide will be trodden hard;
and that is a path. It is made by being
walked over, again and again. You can
soon get into the habit of doing a thing if
you will do it over and over many times.
The more you do it, the easier it will be-
come, just as path grows wider and plain-
er the more it is traveled. It is hard to
keep people from going across lots after a
path is once made; and so it is hard to
stop doing what we have fallen into the
habit of doing. Bad habits are like the
ruts made by carriage-wheels in country
roads—they hold people fast. I once read
of an old man who had crooked fingers.
When a boy, his hand was as limber as
yours. He could open it easily. But for
fifty years he drove a stage, and his fingers
got so in the habit of shutting down on the
lines that they finally stayed shut. The
old man's hand can never open. — Anon.

It seemed, after our loss, as if life could
never regain its buoyancy, and that we
must always be haunted with a sense of
loneliness. But the impression grows dim
on our world-worn heart, and would soon
be effaced were it not for the magical re-
sources of memory. The discovery of a
letter will re-create the past and awaken
slumbering emotions, and vindicate the
omnipotence of love. The supreme love of
our souls, the passion for Jesus, is subject
to such subtle decays, such sudden revivals.
No one has lived the inner life without sea-
sons of early passions when the romance
of Jesus has captured the soul, without
seasons of later declension when the green-

ery of spring grew gray in the city dust. It
is in such hours of coldness and weariness
we ought to reinforce our souls with the
sacrament of the bread and wine. As one
makes a journey to some country kirk-yard
where the dust of his departed are lying,
and cleanses away the moss that has filled
up the letters of his mother's name, so do
we in the holy communion again assure our-
selves of a love so amazing that it passes
knowledge, but so utterly divine that it
must be true. — Rev. John Watson (Ian
MacLaren).

• • •

A man may be morally and spiritually on
the prophet's level, though his stammering
tongue has never been loosened. The widow
of Sarepta had some spark of the proph-
etess in her, though Elijah's task was to
beard Ahab and shake Israel, and hers was
only to bake his bread. There must be
some similarity for sympathy. There must
be something of the poet in the man who
feels the majesty of the organ music of
"Paradise Lost," though he be but a
"mute, inglorious Milton." So there is a
likeness in the rewards, because there is a
likeness in the men. All actions done from
the same motive are alike in God's eyes.
We are not all called to great service, but
we are called to sympathetic interest in
those who are so, and to help them as we
may. It was a law in Israel: "As his part
is that goeth down to the battle, so shall
his part be that tarrieth by the staff." It
is the law of Christ's kingdom, in which
motives, not deeds, and spiritual suscepti-
bility, not the accidents of the mode of its
expression, determine place, capacity of
receiving, and therefore reward. — Alexan-
der MacLaren, D. D.

• • •

Expert seamanship includes today a
knowledge of the ground under the sea. A
Sound pilot once saved a steamer at night,
sinking in a furious rainstorm and almost
utter darkness, by feeling his way into a
harbor with the plummet. That is the
value of looking down wisely and at the
proper time. "Off soundings" the way is
found by the star. Nearing the coast, wise
men "heave the lead" to find what is down
below. So with our Christian walk and
service among men. We coast along the
world, and plain sailing by the star courses
is rather exceptional proceeding. When a
good thing is to be done, the best practicable
way to do it is a still great question, and
if we undertake to reach our end by a
straight line, we shall "take the ground,"
and have to be pulled off, or never start
again. Practical and practicable Christian
work is steering amid rocks and shoals.
Ideal courses of right must ever be cher-
ished, but they can seldom be followed out
with success just as one may conceive them.
Like a steamship, one may go too
fast and too far on a right course. For
there comes a time, a crisis, when the right
course shifts its direction and righteoun-
siness itself requires a change. The reversal
of an originally right course, at the proper
time, is simply drawing back the ship from
the shallows. — N. Y. Evangelist.

HERE AM I: SEND ME.

Mary A. Sawyer.

YOU don't go to church!"
"No," said a weary-looking girl
who was waiting upon Priscilla Hunter, one
September evening. "I never go to church.
I'd like to, but how can I? I have to work
here on Sundays until ten o'clock in the
morning, and from five in the afternoon
until seven in the evening. So, what time
would I have to go, even if I were not too
tired?"

"I don't know. There ought to be a law
against all this Sunday work. People
ought not to buy things on Sunday. It is
wicked."

"So I think; but what can a poor work-
ing-girl do? She must either obey the
boss' orders, or go."

"Couldn't everybody buy their things on
Saturday night?"

"Just as well as not. Only they won't.
We don't have anything hot but our beans,
but we sell more bread and pies and cake,
most Sundays, than we do Saturdays. And it
is all Saturday's baking, and they know it."

The entrance of customers prevented
further conversation, and, nodding pleasan-
tly to the girl, Priscilla took her pur-
chases and left the shop.

On the way home she met a friend.
"Oh, how glad I am to see you, Ellen
Gray!" she exclaimed. "Just listen while
I tell you something—something so dreadful!" She told her story briefly. "Think!" she concluded. "That poor girl and many
others like her have to work hard all the
six working days, and then they are made
to break the fourth commandment! Made
to break it! And not so much by the
'boss,' as she called him, as by the thought-
lessness, or the utter selfishness, of his cus-
tomers!"

Ellen listened with a disturbed face. "It
is dreadful," she said, "and it ought not to be.
There is no reason why people should
buy cooked food on Sundays when they
cannot buy the raw food. It is queer. A
butcher cannot sell you a pound of beef-

steak, but a baker can sell you anything
he has in his store. And yet he is as much
bound, morally, to keep the Sabbath as the
butcher."

"Well," said Priscilla, "you and I must
close the bakeries."

"We!" exclaimed Ellen.

"Yes" — firmly — "you and I."

"What can we do?"

"I don't know yet. But, Ellen Gray, I
cannot go to another one of our meetings,
and pledge myself to the service of Christ,
until I feel that I am making an effort to
do His work. And His work for me, just
now, is to prevent the Sunday work of the
bakeries."

"Well," said Ellen, "I will help you.
Perhaps we can accomplish something."

"We can try. That poor, tired girl, and
every other poor, tired girl, needs our help.
And," lowering her voice, "when I joined
our League, Ellen, I said, 'Here am I:
send me.' And I meant it. I meant that
I would strive to do whatever He would
like to have me do. And so, if He wants
this work done, I must try to do it."

"And you will succeed," answered Ellen,
eagerly.

"In the end. Not at once, and not with-
out much opposition. And it will be hard
work, too; but that we will not mind, will
we?"

"No, indeed. But what is your plan?
How will you begin? In what way?"

"I don't know, yet. Come up tomorrow
morning, and we'll talk it over more fully,"
answered Priscilla.

Parting presently, the two girls went
their respective ways, pondering the work
which seemed to be so plainly set before
them for them to do.

"I've scarcely thought of another
thing," said Ellen, the next morning;
"and yet I haven't an idea how to begin.
Have you?"

"Well, yes, I have a sort of a plan,
though it isn't perfected. But I've been
counting up the bakeries in our town, and
the probable number of Sunday customers
each one has, and I have found ten bakes-
ries. The customers, I think, can't be
more than sixty or eighty for each one."

"Well?"

"Well, I propose, then, that we — you
and I — shall make friends with the wait-
ing-girls, get the names of their regular
Sunday customers, and then go in person to
each one of those customers, present our
cause and invite their co-operation."

"And — why, Pris, you cannot think
they'll stop buying on Sundays, just be-
cause you and I ask it!"

"Not for that reason. Oh, no! But just
because in every human heart there is a
longing for a better life, I think one-half of
them will agree to purchase their things on
the week-day instead of the Sabbath."

"You are more sanguine than I. Still, it
will do no harm to try. Some of them act
from habit, or from laziness, or from
thoughtless indifference, I dare say. But
what are we to do with the people who re-
fuse us their help?"

"We can decide that after we have seen
them and talked with them. But we'll
close the bakeries if every single customer
is against us!"

There was much wagging of tongues
when, on the first Tuesday in the following
February, the Ladies' Relief Society of
Keaderville met at the house of its president,
Mrs. Hiram Grace.

"Ladies," she said, at the conclusion of
the usual opening services, "I have great
pleasure in announcing to you as a fact,
what we all have heard as rumor, that on
Sunday, there was not one bakery open

for business in our town; and I have a
greater pleasure in stating that this forward
step in right living has been effected by the
unwearied efforts of a half-dozen members
of the Epworth League, led and encouraged,
through all obstacles, by Priscilla Hunter.
Ladies, we must all feel alike, I think. Will
Sister Parker offer our prayer of thanks-
giving to Him who has been the Helper of
these young people?"

At the end of the earnest prayer which
followed, Mrs. Grace again addressed the
society: "I hoped for the pleasure of talk-
ing over their grand success with the six
young ladies I have mentioned, but they
were obliged to decline my invitation on
account of a special meeting of thanksgiving
for their victory. And now, proceeding
to the business of our meeting, we will hear
from Mrs. Jones."

Business was dispatched with a celerity
never before witnessed by any member of
the Relief Society. And then, over their
knitting and their fancy-work, was there
much strife of tongues, the mothers and
the aunts of the half-dozen girls bring con-

stantly appealed to for verification or de-
nial of this or that rumor.

"Yes," said Mrs. Hunter, "it is true that
my Priscilla has devoted her Saturdays to
buying the bakers' supplies for a dozen
families, and conveying them, in person, to
each one of those families, going back and
forth, back and forth, all the day, and until
nine or ten o'clock at night, in order that
no one thing should be missed by them
when Sunday morning came. And what
she has done, each one of the others has
done also."

"Yes," said Mrs. Gray, "they did meet
with much opposition at first, though, oddly
enough, it was not from the bakers. They were,
as a whole, quite willing to close their shops
provided they could do Sunday's business on Saturday. It was the
customer who had the most to say. And until
Priscilla divided the town into six districts,
and offered to be feet and hands for the
ones who were loudest in opposition in
her district, and persuaded the other girls
to do the same work, it looked as if the
Sunday work must go on."

"And now the bakeries will not be again
opened on Sunday?"

Said one of the aunts: "No, oh, no, I
think not. Four months of getting up on
Sunday morning and finding everything in
the house, ready for the morning meal, has
accustomed our people to the innovation,
and it is scarcely probable that they will
desire to return to the old habits. Beans and
brown bread are the only articles fresh, you
know; and, really, lukewarm beans are not
one-half as palatable as beans that are
heated over and are really hot. And brown
bread makes delicious eating when lightly
toasted. Besides, I think there are few
now who do not understand and respect the
principle which is the foundation of our
girls' effort for a better observance of the
Lord's day."

"Oh, yes," said another, "it will last.
And what our Keaderville girls have done
will be done by other brave young people
in other cities and towns, so that, by and
by, we shall have no more of this careless
disregard of the day."

Priscilla listened with great interest to
her mother's report of the society.

"Yes," she said, "it will spread. For
wherever there is a band of Epworthians
there will be some who will say, 'Here am
I: send me.'"

Boston, Mass.

WINTER WOODS.

How strange and sad the change from summer,
here!
No singing birds, no flowers to meet our sight,
No fresh surprise, no kindling, keen delight;
Only an awe, almost skin to fear,
As through the gloom the ghostly trees appear;
Cold, naked limbs, upraised for heat and light,
And making moan through all the day and
night,
And silent boughs, ice-bound and gray and drear.
Far off the sun, and far the gloomy sky,
And silence, save for whispears, all around;
No singing brooks, no fails to laugh and cry,
No signs of life, no pleasant, joyous sound;
Even the cold congeals our passing sigh,
And sends it floating, snow-mist, to the
ground.

— FRANK H. SWEET, in N. Y. Observer.

The King's Daughters — Notes and
Suggestions.

To brighten the lives of invalid friends
with whom a regular correspondence was main-
tained, a Circle of the King's Daughters and
Sons in the District of Columbia sent its picture
to each, and a map of Washington with the
residence of each member marked upon it.

A successful Circle of the King's Daugh-
ters is connected with St. John's American Prot-
estant Episcopal Church in Dresden, Germany.

A wheel *faté*, on a moonlight night, was
made a success both socially and financially by
the Always Ready Circle of the King's Daugh-
ters and Sons of Fremont, Nebraska.

The King's Daughters and Sons are send-
ing books for the library of Craig Colony, a
Home for Epileptics under the charge of the
State Board of Charities of New York.

An "emergency cupboard" is a frequent
feature of the Circles of the King's Daughters.

Summer guests often become contribut-
ing members of the country Circles of the
King's Daughters.

The Silver Cross Hospital at Joliet, Illinois,
owes its inception and a large part of the
funds required for its building to the King's
Daughters and Sons.

The King's Daughters' Home for Incur-
ables in San Francisco, having outgrown its
present quarters, is planning to build a new
Home that will accommodate two hundred
patients.

A good plan for an Easter offering is that
adopted by some Circles of the King's Daugh-
ters and Sons. Booklets are placed in various
stores, each bearing cards reading, "Easter
gifts are solicited, to be distributed by the
Circle of the King's Daughters." Groceries,
clothing, books, etc., testify to the kindly
hearts of the givers and bring good cheer to
many less fortunate ones.

THE CHILD CALLED.

Weep if we may — bend low as ye pray!
What does it mean?
Listen! God fashioned a house. He said:
"Build it with care."
Then softly laid the soul
To dwell in there.

And always He watched it — guarded it so,
Both day and night;
The wee soul grew as your lilles do,
Splendid and white.
It grew, I say, as your lilles grow,
Tender and tall;
Till God smiled: "Now the house is too low
For the child, and small."
And gently He shut the shutters one night,
And closed the door;
"More room and more light to walk upright
On a Father's floor."

GRANDMA DEERING'S FORETASTE.

"HOW is she this evening?" asked the neighbor who had run in the back way, with a shawl over her head.

"She's been restless all day," Mary Deering replied. "To tell the truth, she's gathered from our looks and something which the doctor said that we don't expect her to get better, and she's mortally afraid to die. I can't understand it, either, such a Christian as she's always been; but she has worried and grieved until she's all unstrung."

"Poor old soul! I expect it's just the physical part she dreads," replied the neighbor, sympathetically. "We all dread death more or less, I fancy, though few of us are so well prepared to go as she is. Asleep, is she?"

"Yes, she dropped off a few minutes ago."

The two women stole softly into the bedroom and stood by the bedside. An aged face, seamed deeply with a network of care lines, lay upon the snowy pillow. The breeze from the open window stirred softly a lock of snowy hair upon her forehead, and her wrinkled hands were folded upon her sunken breast. The old face, which had been beautiful in its time, wore a troubled look, and the moisture of a tear still lingered upon the cheek. The evening breeze wafted in a sound of song, —

"They'll sing their welcome home to me,
They'll sing their welcome home to me,
The angels will stand on the Hallelujah strand,
And sing me a welcome home."

The old lady's lips quivered, and she moved a little as if the strains disturbed her.

"Oh, those people do distress me so with their noise and their everlasting singing," whispered Mary Deering, impatiently. "I would close the window, but she must have air."

"It's the Salvation Army, isn't it?"

"Yes. They've just rented the hall across the way."

"Welcome, welcome home,
Welcome, welcome home!
Oh, the angels will stand on the Hallelujah strand,
And sing me a welcome home."

The troubled lines on the aged face were smoothing out as her inner consciousness seemed to absorb the cheering strain, and the two stood and watched her in wonder.

"It almost seems as if she understood what they were singing," whispered the neighbor, as a peaceful look stole over the sleeping face.

"She is dreaming, I think," returned the daughter, softly. They watched her in silence. Gently, as the sunbeams steal across the morning landscape, the reflection of the glorious vision within threw its beams of joy and hope over the aged mother's face. At length she awoke and looked into the awed faces beside her with a gaze of bewilderment. Then a sobbing cry broke from her trembling lips: "Am I still here? I thought I had got home."

"You've been dreaming, mother," said Mary, gently, smoothing back the stray white lock with a tender hand. "The singing over at the hall disturbed you."

"Oh, no, it didn't disturb me, Mary," the mother replied, with eagerness; "such singing as I've heard couldn't disturb any one. I was just on the brink of a river, Mary, and over on the other shore there was such a throng waiting for me. Your father was there, stretching out his arms to greet me, with little Nellie and Benny beside him. Oh, I can't tell you how glorious they looked, Mary, and so natural. I knew them among all the throng of old friends and neighbors who were there. There was another one, too, whom I have longed to see — my Saviour, coming down to the very brink of the river to meet me," she continued, tears of rapture stealing down her aged face at the remembrance, "and such music, songs of rejoicing and welcome. O Mary, I shall never dread death any more!"

"Thank God for that!" exclaimed Mary, fervently, as she bent down to kiss the beaming old face, her own wet with tears.

"Jesus can make a dying bed
Seem soft as downy pillows are."

quoted the neighbor, softly. "God will surely give abundant dying grace to one who has had living grace so long as you have, Grandma Deering."

"I know it now, dear, but I hadn't sensed it before. I've always had a dreadful fear of dying, but it's all gone now. Praise God, I can hardly wait for His summons."

"Mother witnessed a very painful deathbed scene when she was quite young," explained Mary, as she lighted the neighbor out, "and I think that has helped to give her this lifelong dread of her dying hour."

A few more peaceful, painless days, and grandpa lay one morning upon her pillow,

one withered hand tucked under her head and her aged face beaming with a holy smile of rapture.

Mary stole in softly to see if she was awake. Her heart bounded with alarm at sight of that joyous smile, and she hastened to touch the hand which lay outside upon the counterpane. It had been cold for hours. "She's had her welcome home," murmured Mary through her tears, "and I can never be thankful enough that she had the foretaste of this, her first day heaven."

At the funeral a quiet, serene-faced girl in Salvation Army uniform stepped to the side of the open grave and sang the "Welcome Home" song.

People looked on in wonder and said to each other that it was strange and irregular, but the song comforted Mary as no studied eulogy or solemn funeral hymn could have done, and the neighbor and the captain who sang understood. — MRS. F. M. HOWARD, in *Congregationalist*.

DRESSING AS A DUTY AND AN ART.

"SHE is a woman, therefore may be wooed; she is a woman, therefore may be won." But let us add a prosaic imperative to this poetic conditional — she is a woman, therefore must be well dressed; and let no woman worthy of the name seek to avoid this obligation. To dress well is a duty every woman owes to herself and to society; if she be a wife she owes it to her husband, and even the most devoted domesticity cannot excuse dowdiness. But there is a good deal of misconception as to the real meaning of a well-dressed woman. It does not necessarily imply costly costume, the most expensive materials, or a fashionable dressmaker.

To dress well is to dress becomingly, consistently, and appropriately in regard to time and place, age and social condition. Fashion does not make the well-dressed woman, any more than the tailor makes the man; for we have had wonderful changes of fashion during the last forty years, and yet the following description of a well-dressed woman four decades ago is as true today as it was then: "Her first study seems to be the becoming; her second, the good; her third, the fashionable — which, if it be good and becoming, it always is or may be. You see this lady turning a cold eye to the assurances of shopmen and the recommendations of milliners. She cares not how original a pattern may be, if it be ugly; or how recent in shape, if it be awkward. Whatever therefore fashion dictates, she follows laws of her own and is never behind it. . . . The secret simply consists in her knowing the three grand unities of dress — her own station, her own age, and her own points. And no woman can dress well who does not."

For a woman to affect indifference to dress is in the highest degree absurd and reprehensible; and when you meet with a woman who indulges this affection, you may be sure that she is utterly devoid of taste, has no sense of form or color, and knows not a well-made gown from a veritable sack; or else, for some reason best known to herself, she is practicing hypocrisay. The dress of a woman reflects her disengagement and love of the beautiful, and a harmonious and appropriate costume is invariably the index to a well-ordered mind. As the poet clothes his fancies in the fittest phrases to produce the desired impression of lyrical beauty, so the painter adapts his artistic means to his end so as to bring about a symmetrical effect, so does a woman reveal her refinement and sense of the fitness of things when the grace of her person is one with her costume. . . .

A vulgar-minded woman will always look what she is, whatever her dressmaker's bill may amount to; a sloven in thought will be a sloven in dress, though Worth himself be employed to attire her; a fool will always wear some evidence of her folly, the motley will peep out somewhere, though it be not her "only wear"; but a woman of well-balanced mind will always look well, for there will be nothing obtrusive or incongruous in her costume, though she buy her material at a remnant sale and make it up herself at home. — *Christian Intelligencer*.

CHRISTMAS IN KOREA.

Miss Josephine O. Paine.

The following letter from Miss Paine, the "young ladies' missionary," written to Miss Nichols, is so interesting that we asked permission to publish it. We hope that some of our Epworth Leagues and King's Daughters' Circles will try and help the little Koreans to a happy Christmas this year. There certainly ought to be done enough to go around. In order to reach Miss Paine in season, packages for the box must be sent to Miss M. A. Nichols, at headquarters, Room 28, 26 Bromfield St., by the middle of April, sure.

THE two New England boxes that left Boston last spring did not reach us until November. Because of the extra month or two on the road they were none the less welcome, I can assure you, and whatever we should have done if they had not come I am sure I don't know, for they were the only boxes received for the school this year.

Soon after I arrived in Korea, a Boston gentleman who has been in business here for many years told me that I would hear from the friends in the home land for a year or two, and then gradually the letters would drop off, and I would find myself quite forgotten. Not a pleasant thought, I assure you! As I opened the boxes and found things from Mr. Spaulding's church, from Mrs. Hanaford's district, from South Boston and Egmont Square, I knew that I was not forgotten, and that the work so dear to us all is a bond of union such as the world knoweth not.

We had our school entertainment Christmas

Eve. Fifteen of our girls had never seen Christmas before. Can you imagine what it all meant to them? I think not; but I am sure to some of them at least it meant more than the bags of candy and nuts, dolls, etc. To some it was a happy day because it celebrated the birth of Him of whom they now love. But the little ones! My! you should have seen them as they came into the room and saw the tables piled with the bags of nuts and candy, and dolls and scrap-books and other nice things.

There were bags and handkerchiefs enough, so that every one, big and little, had one. There were not dolls enough to go all around even among the little ones, so the new girls who had never had a doll before were made happy by receiving one, and the rest had scrap-books.

Christmas morning we had a service in the chapel for the women, and showed them views of the life of Christ by the magic lantern. Such a crowd! Just as many as we could pack in were there, and it seemed as if there were about as many on the outside trying to get in. It is not only that we may have room for such services as these that we are asking the home friends to help us build our new church, but so the people can come at any time in just such numbers as these to hear the news of salvation. The foundation of the church is already laid, and the money is about gone. The church is so much needed that we feel we must go on building in the spring so it can be dedicated when Bishop Foss comes in the summer. There are bricks to be bought. Who can help?

Since I have been writing a knock has come at the door. A little impatiently, I am afraid, I said "Come," for I thought, "Can I not have even a few uninterrupted minutes?" It was a woman who had, by Mrs. Scranton's invitation when she visited the village where she lives a few weeks ago, walked sixty miles to spend Christmas with us. She had come to say good-bye to me. She said, "I will go now." And then the tears began to roll down her cheeks and she said, "O Pouline, I came here so ignorant, and now I know of these things. Do teach my children well about our God." She brought her children to us last summer, and we were much pleased with her then, for we saw what we have seldom seen here — a mother make her children obey her; just as gentle and quiet, yet firm with them.

Mrs. Scranton visited their village last spring, and a few men there have been baptized, as Dr. Scranton has been there several times. A month ago when Mrs. Scranton visited them again she found that the women had been gathering every Sabbath to worship. None of them knew how to pray and not one could read. So they came together and week after week each one told again what she had heard about Jesus. Do you not believe that such service was very acceptable to the Father? I do, and I believe the angels in heaven rejoiced when they beheld it. When this woman had been in Seoul before and brought us her children she had attended a Sunday service, and one other woman from the same village had spent a Sabbath here, and they had seen us take the collection. They, too, want a place to worship God in, and week by week as they gather they bring a clean bowl which is placed in the centre of the room, and each one drops in a few pieces of cash.

We have scarcely been able to do a single thing as far as country work is concerned, and yet doors are opened on every hand. More than we need bricks for churches, more than we need churches or any other thing, do we need some one to carry the Gospel to the country people. We asked that two ladies be sent us for evangelistic work; but the last mail brought us word that not even one has been appropriated for. Oh! is there not some one who will come? Is there not some one who will send?

To you who have done so much to make this Christmas a happy one, do you not hear Him say: "Inasmuch as ye have done it unto the least of these ye have done it unto Me?"

Seoul, Korea, Dec. 26, 1895.

Boys and Girls.

THE HABIT OF TEASING.

Rev. Leander S. Keyser.

SOME boys and girls seem to find a great deal of sport in teasing others. Of course, no one objects to fun that is good-natured and that hurts nobody's feelings; but the trouble is so many little folks always tease some one who becomes angry or who feels badly on account of such treatment. They do not care to "plague" the boy or girl who will not become vexed.

There are children at school whose lives are made wretched because their playmates torment them all the time. Perhaps they have made a funny blunder, or have some odd way about them, and day after day they are hectored on account of it, until they almost wish themselves out of the world. How we pitied a little fellow the other day who came home crying as if his heart were broken, and when we asked him what had gone wrong, he sobbed: "The boys are all the time teasing me!" The poor lad's feelings were deeply wounded because he thought his schoolmates were making sport of him.

We have known half-grown boys who

begged their parents to let them stop school altogether simply on account of the constant teasing of their playmates. Perhaps it was their own fault, in part at least, for they may at some time or in some way have made themselves ridiculous, but that made it so much harder to bear the ridicule of their fellows. It is well enough to correct a fault or a mistake, but to make fun of the guilty one will never do any good.

Sometimes in school nearly all the pupils pick out one boy and tease him all the time, calling him names, hallooing at him across the street, and in every way playing rude, unkind jokes on him. In a school that we once attended this was the case. A boy who was very poor and friendless, and whose mind was rather dull, was the victim, and day after day the pupils pestered him. His suffering was pitiful to see, and ought to have shamed his tormentors.

Even in the home where there are a number of children such an unkind spirit is sometimes shown toward one member of the family. Probably the older children have a special "pick" at the youngest because he is more helpless than they, or it may be that one is not so quick-witted as the rest, or has a bad, fiery temper, and so he is kept in constant dread of his brothers and sisters, making home, which should be the happiest place for him, the most miserable.

All this is wrong. It is never well to fall into the habit of tormenting others, especially if it makes them angry. Just as soon as you see that a person feels cross or hurt by your sport-making, you should stop it. That is the only kind way to do. By keeping up your teasing you prove that you like to make others angry, and that is not a good spirit to have. More than that, you help to spoil that boy's or girl's temper still more.

Above all, we should never ridicule any person on account of something he cannot help — because he is poor, or his parents have done wrong, or he fails in his studies. Here is a boy, for instance, whose father sometimes becomes intoxicated. Never torment him about it. Never say, "Your father's a drunkard." Is not the shame great enough already and hard enough to bear? Why should you want to add to the boy's suffering? Do not torment your playmates. Treat them gently.

Dayton, Ohio.

WHY THEY DIDN'T LIKE HIM.

"WELL, my little boy, did you have a nice time coasting this afternoon?"

"No'm," said Mother Price's little boy, "not very."

"Why not?" she asked, in surprise.

"Why, mother, the boys won't play with me; they don't treat me right."

"Do you treat them right, Harry?"

"I — I don't treat them at all," he said, hesitatingly.

The mother didn't say any more about the matter then, but she felt troubled at Harry's account of his place among his playmates. The next time he took his sled and went off to the hill she put on her bonnet and followed.

There were a good many people at the coasting-place, and Mrs. Price stood back. Presently she saw her little boy go off up the hill alone, dragging his sled.

"Who is that little boy?" she asked some children near her, who were resting and knocking the snow off their clothes.

"That? Oh, that is Harry Price," they answered; but they had no idea they were talking to his mother.

"Why don't he play with the rest of you, instead of going off by himself?" asked the lady.

"Oh, I don't know; he don't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way."

"Don't you all want to have your own way?"

"Yes'm," answered the little girl, buttoning up her coat and getting ready to start off with her sled — "yes'm; but you see we all give up sometimes; one day I give up to Susie, and the next time Susie gives up to me, and so we get along; but Harry never wants to give up at all — never; and that don't do."

"No," said Harry's mother, "I see that wouldn't do at all."

That evening Mrs. Price told her little boy about her secret visit to his playground. "I wanted to let you look at yourself with their eyes, Harry," she said; "and now you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure you can mend matters."

Harry looked very solemn and downcast, and the mother said, gently: "When my little boy remembers that that must have been the way it looked to the Heavenly Father, too, I am sure he will try to do differently." — Exchange.

Editorial.

THE PEACE OF YOUTH.

IT is not customary to consider youth as a period distinguished by that quietude of soul and restfulness of mind which we commonly associate with the word peace. It is more apt to be regarded as a restless, unsatisfied, ever-changing, ever-striving season of life, full of alternate raptures and disappointments, but little marked by that uniform, deep content which is reckoned the heritage of age.

But as one advances in years, he cannot help feeling the injustice and mistakenness of this common conception. He looks back upon his youth with a wistful sense of its unruled happiness, its freedom from heavy responsibility and care, its innocence of the sin and sorrow of life, its bright, dreamful days and sweet, forgetful nights. Then, if ever, he knows that his soul was at peace. Age may restore to him some measure of that quietude, but the peace of age can never be quite so perfect, so utter, so untroubled and deeply sweet, as the peace of youth.

Who does not recall the days when he has basked in the sun, as a child, and seemed to float away into a golden sea of hope and joy and rest? Who can forget the softness of the pillow of youth, the rosy dreams and rosier waking, crowned with that delicious physical sense of perfect recuperation and unimpaired vigor? Truly, youth is a time of peace—peace deep, and sweet, and memorable, such as we may never know again until we are born into the new childhood of heaven.

But the heart of youth is glad and content only when it is in its natural state—a state of perfect harmony with nature and with God. How quickly the infringement of divine law robs the young spirit of all this bloom of peace and delight! The soul-rest has disappeared, the brightness is gone out of the sky, and the fleeciness out of the summer clouds, when a boy or a girl has entered upon a course of evil-doing. Conscience has a keen and ready sting ere time has dulled it, and youth cannot break the least of God's laws without suffering for it most intensely.

The condition of peace in youth, then, is a condition of perpetual obedience to law, rectitude of thought, word and deed, holiness unto the Lord, consecration to what is pure and good and ennobling. Let no young person think that the mere exuberance of his youth will keep him in the sunshine of life, if he gives himself over to the things which hurt the soul. There is no peace, whether in youth or age, save in living righteously and fulfilling the nobler impulses of one's being. But to the young person who lives rightly shall come such a benison of peace as shall seem to bring down to him something of heaven itself, filling him with a sense of the Divine Presence, and bringing him into harmony with everything that is good and true in the universe.

THE IDEAL LIFE.

THE ideal life for this world is not visionary, other-worldly, ghostly or unreal. Though not constructed on an angelic pattern, the life of man on earth is divine; God made Adam not less than Gabriel; and for all our purposes in this mortal stage it is better to be a man than an angel. The ideal man is clothed in flesh and blood; he is human, of the earth earthly. If this had not been the best fashion, God would not have so made man. We should never attempt to make ourselves into anything unlike the pattern. The ideals of the church have too often gone away from humanity; they have been ghostly, unreal, out of touch with humanity. It never seems to occur to the makers of saints that they have gone away from the Pattern Man. Jesus was human, with red blood in His veins; He walked among men and discharged all the duties in His human relations. The most human man was also the most Divine.

The ideal life on earth is first of all loyal to the throne of God; the law and direction come from above. At the same time the sphere of duty is on earth among our various human relations. The ideal man is a soldier of Jesus Christ, armed and equipped, ready for the word of command to go to the hardest part of the field. The saint of the desert or the monastery is of poor quality compared with the actual contestants in life's battle-field. The saints of the calendar with their hair shirts, uncut nails and unkempt hair, make a poor showing beside St. Paul and St.

Peter, or Luther, Knox and Wesley, who entered the human arena and fought with the beast in man. Such will hear the glad acclaim in the last day: "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." In this moral conflict the powers of the true man are best developed; he makes the most of himself in doing the most possible for others. To do duty on earth is really the best preparation for heaven. He who has discharged every duty here cannot fail to find an abundant entrance and an ample reward over yonder.

REORGANIZATION OF BENEVOLENCES.

THE question of consolidating or reorganizing the benevolences of the church has been so often agitated that it looks as if some action should be taken by the coming General Conference declarative of a policy promising permanence. So far as this paper is concerned, it has no pet theory to advance, no persuasion as to what is absolutely best, that will hinder it from doing justice to any proposition for improvement coming from any quarter.

Looking at the subject from any possible point of view, more or less of difficulty appears, seeming formidable if not insuperable; yet we incline to believe that with the experience gained in the administration of these great interests, there is wisdom enough somewhere in the church to justify the attempt to make a new classification, to combine those of kindred aim, to simplify the administration in some, and possibly to reduce the number of separate collections. This latter object is the moving cause in the minds of most of those who take part in the agitation. It is thought our people weary of so many collections; and whether the people do or not, it is certain that the preachers earnestly desire to get along with a smaller number.

There is this remarkable thing in the agitation for change—that, while the object is to reduce the number of collections, the first and seemingly the most urgent demand is for a division of the collection for missions into two, so as to collect separately for the home and foreign missions. It is not denied that some powerful arguments have been advanced in favor of this division. It seems reasonable that those who give the money should have it in their power to decide the proportion of their contributions that shall go to this field or that. We have long had some nominal declaration on this subject that proposed to allow donors to designate the field to which their money should go, but we have never had any practical arrangement for carrying out this proposition so as to make it effective. The division of the aggregate sum by a fixed per cent. has been found necessary, and it is undoubtedly just and equitable to all parties when the money is given on the existing basis, subject to such division. There is no reasonable ground of criticism at this point. The General Committee which makes the division is the most competent body in the church to do it; but still this plan fails to give the desired discretion to the individuals who contribute, to give as they prefer to the home or foreign field.

It must be borne in mind, as we consider this question, that it will never do to so present this cause that each one may give a single contribution, and decide whether it shall go into the treasury of the home or foreign department. Each cause must be presented separately, and all be urged to give to both, so that there will be two collections for missions instead of one. This is the proposition of those who call for this division. We write not to antagonize it, but to aid in bringing out the issue so clearly as to preclude all possibility of misunderstanding. It is not possible to tell beforehand which department of the missionary cause will suffer most or gain most by the division as proposed. Some will give to both, and some will give all to one and nothing to the other. There may be some comfort in knowing that each stands on its own merits, and in finding out which cause is the more popular. If the division requires two separate boards and two sets of executive officers, we predict that the gain in collections will not exceed the increase of expenses of administration.

We take it that the purpose is, if the reorganization is attempted, to consolidate or combine two or more causes into one collection, or at least to place them under the control of one board. The task will prove a more difficult one than appears in the articles which have been written in advocacy of it. Our benevolences have been organized each to meet a separate and urgent

need. The need still exists, and must be provided for in whatever prevails. Not one can be ignored or left out of the new scheme. The real trouble will come to light when one sits down and begins to combine, consolidate, or re-classify the collections or the administration, according to needs, kinship of work, or any other conceivable plan. We do not pronounce the readjustment impossible, but it is less easily accomplished than many suppose.

We are interested in the plan outlined by one of our own contributors, Rev. Dr. King, of New York. In our issue of Jan. 29 he presents a tentative grouping under four heads. But under the head of Missionary interests, he does not divide the foreign and home missions, as others demand, but he includes the Woman's Foreign and Home Societies, which, in our judgment, is a mistake, since we take no collections for either of these, and should not disturb their financial plans which are working admirably well. He leaves Church Extension to stand alone, which is well, as its work is peculiar, its obligations under its charter distinct and well defined, and there is no practical way of associating any other collection with it. But the Doctor puts several diverse things in his third group. The Sunday-school Union and the Tract Society will go together very nicely, as they are often joined in the collection, and their needs are about equal; but the Board of Education and the Southern Education Society are so different in aim and method, that much trouble will be found in merging them together, either for collections or for administrative purposes. Besides this, the Doctor's plan divides one society into two, thus increasing the number, and providing for an additional collection. It leaves the Freedmen's Aid Society alone, which is a suggestion that will receive large favor, if it is the intention, as we suppose it is, to restrict the work of that Society to the colored schools alone. We hardly suppose Dr. King intended to recommend the organization of a Southern Education Society, although his grouping looks that way. It is more likely that his thought was to merge the work now represented by that appendage to the Freedmen's Aid Society in the work of the Board of Education, which, as is remarked above, will be very difficult of accomplishment. It may prove an easy matter to sub-merge some of our benevolences by hasty General Conference action, but to merge two or more of these chartered institutions into one, so as to maintain the interests they severally stand for, and yet reduce the number of collections for connectional objects, is going to tax the ingenuity of the manipulators of General Conference action not a little.

In all proposals of consolidation it will be necessary to consider the State charters under which these organizations work. Some of them cannot be changed. Several of the societies have acquired property-rights which are too valuable to be imperiled by hasty Conference action; and some have become legal custodians of endowments and trust funds by which they are bound to maintain their corporate existences substantially as they are. The General Conference must not trifle with vested rights even as they prefer to the home or foreign field.

We take this running glance at this much-agitated question, not to urge any special views of our own, but to indicate the magnitude of the undertaking, as we know it to be in the good purposes of some delegates to try to induce the General Conference to take radical action on the subject. Great as is the work, and complicated as are the elements, we do not despair of the ability of the church to improve the situation at some points. Let the effort be made in good earnest. But ingenious hypotheses devised by novices in legislation will likely encounter unanticipated obstructions. Broken images of much beauty and promise will be among the débris at the close of the session. We cannot well reduce the number of causes, but there is a possibility of putting several of them into departmental bureaus, to be administered by a single board and a single set of executive officers, thereby economizing in men and means. Whether we succeed in blending the collections or not, it is certainly needless to increase the number of boards and secretaries. Clerical help is less expensive than executive officers, and sometimes quite as profitable. Our advice is, "Try, try; but go slow!"

It is lamentable that well-known specialists in the doctrine of holiness cannot discuss the subject upon the platform or in the press without the revelation, in temper, tone and language, of a modicum of manifestly unholiness qualities. What place has innuendo or sarcasm in the consideration of a subject of such sublime significance?

The Negro in Jamaica.

ONE year ago the editor of this paper visited Jamaica and made a special study of the African population that occupies the island and has been emancipated for upwards of sixty years. Reporting for our readers facts as actually seen, we were compelled to present the Negro of Jamaica in a less promising light than we had expected. Immediately our motives were impugned, and we were even charged with purposely reflecting upon the black race.

At the present time Dr. Horr, editor of the *Watchman*, is visiting the island. He is a critical and unprejudiced observer and a frank and fearless reporter of what he sees. In last week's issue of his paper, under the title, "Impressions of Jamaica," he says:—

"The negroes are a study. Their little one-room cabins, in which families of a dozen herd together, line all the byways and the hill-sides. . . . The negro women, who appear to do all the work, carry their burdens on their heads. Even the children imitate their elders, and the other morning I found three or four little pickaninnies on their way to school carrying their sates on their heads. I believe they would carry a letter to the post-office on the head. I have heard that they will carry a postage stamp on their heads, putting a stone upon it to keep it in place. We drove by a portion of road for which a new culvert was building. The negro women, clad in white dresses, were carrying away the earth in baskets on their heads; the men were basking in the sun smoking. . . .

"It is impossible to get the negro to engage in regular and systematic work. When the negroes were emancipated in 1834, freedom meant to them release from labor, and that idea still remains. A few days' work will support a family for a twelvemonth. Yams and cocoanut oil, with a little salt fish, are all that are needed. The result is that the negroes work when they are in need of store goods—clothes, shoes or rum; at other times they will not work. The pecuniary argument does not move them. No matter what you pay, you cannot get them. They do not want money except for their immediate necessities."

In commenting upon the religious condition of the island, we said that there was a good measure of the ecclesiastical and churchly, but very little of religion which made for practical righteousness and purity of life. Dr. Horr reports the condition in this terse sentence: "There is a good deal more of so-called 'Christianity' in Jamaica than there is of ordinary morality."

Our able *confere* is quite right in supposing that what his readers most desire is the simple truth without regard to pre-judgments or the possible destruction of pet theories.

Our Book Agent to Be.

THE lamented death of Dr. Hunt, our senior Book Agent at New York, renders the choice of a successor necessary. The Book Committee, in session at the time of his death, had the right to fill the vacancy; but we think its members did wisely in refraining from action. The General Conference, which has original jurisdiction in the case, is now but a few weeks ahead. Any action by the Committee would have been regarded unfavorably or as designed to forestall the action of the superior body. Besides this, the church desires some time to consider the matter and cast about for the most eligible candidate.

The position has become an important one. Varied interests are involved in the choice of the incumbent. The superannuated preachers have a heavy stake in it, as have also the several benevolent enterprises of the church. Above all, the character of the literature of the denomination, for which the Book Concern was established, will be affected by the type of men at the head. We wish the agents to make money, but the money is only a secondary consideration; the issue of a proper kind of literature is the main end in view. To secure these ends, commanding qualities are demanded in the men at the head. The ideal agent must combine in his make-up a constellation of excellences. If we may not hope to find all the virtues in any one candidate, the members of the ensuing General Conference should see to it that the new man possess the cardinal qualities of a great manager. It is not enough that he exhibit a single shining quality; he must be a many-sided man. He must needs be a man of business—of business in the line of book-making; and, as he has to deal with the Conferences, he should know men and have tact in dealing with them. He should be at once a man of affairs and a gentleman.

Obviously the qualities required for this great place will be most likely to be found in a layman. It is a business house—the largest business of its kind in the country. None but commanding talent should be thought of for the position. It demands more and more, in the men at the head, the training of business. No sane man would think of putting a preacher at the age of fifty, who had had no opportunities in business, at the head of a cotton mill or a mercantile house. And why should we think of putting such a man at the head of the Book Concern? The Book Concern is a vast manufacturing establishment, and, in addition, one of the great commercial houses of New York city. Why not fill the place with a layman who has the instinct of business and who has had valuable experience in the book trade? The General Conference when in session at Cincinnati found an excellent layman for the place. There is surely another John M. Phillips among the many Methodists engaged in the publishing business and book trade in the United States; he ought certainly to be brought out and harnessed in beside the clerical agent remaining. This would be a fit recognition of the large and honorable lay element in our church. Though

they founded it, the Book Concern is not simply for the ministers; it is a great institution of the church. The laymen pay the money for the literature designed to secure the mental and moral improvement of the church at large.

Our Book Concern should publish the best books in the country. There should be no book-making ahead of that from the Methodist Book Concern. The literary work should be equal to the mechanical execution. We are chagrined all around the country when we pick up a poor book from New York or Cincinnati. We feel a little wiser and better when we find a first-class book which we are not ashamed to show to our scholarly neighbor, with the imprint of one of our Book Rooms. We consider the men at the head of our great publishing house among our high-class educators. They make the text-books for scholars who have passed beyond the colleges and universities. They ought to blush to the ears to send forth a poor book. Make them as cheap in price as you please, without damage to the quality.

Now this is the sum of our contention: Elect a layman for our next Book Agent; elect a man of large business capacity, not a mere money-getter, but a man of broad intelligence, able to understand the situation and command the great resources and opportunities afforded him; able, also, to appreciate the literary as well as the financial side of a book. We want valuable literature for our people as well as money for the superannuated preachers.

Personals.

Bishop Walden is expected home from Asia the first week in April.

We are happy to note that Mrs. Hughes, wife of Rev. Matt. S. Hughes, pastor of Wesley Church, Minneapolis, who has been critically ill, is recovering.

Bishop Foster has returned from the South in improved health, and expects to remain in Boston until the 24th of March, when he presides over the East German Conference.

Dr. A. C. Hirst, of Centenary Church, Chicago, has received an accession of 160 members, largely the result of a series of revival services which he conducted.

The Northwestern says that Rev. C. L. Nye, of Perry, Iowa, well known to many of our readers, is meeting with distinguished success in his present pastorate.

Dr. J. C. Hartzel delivered an address at Drew Theological Seminary, Feb. 20, on "Educational Problems and Triumphs in the Southern States since Appomattox."

Dr. Lucy H. Hoag, of the Woman's Foreign Missionary Society, sailed on Feb. 15 for China, to resume her mission work in that country.

Bishop Hurst will deliver a lecture entitled, "Ironic Movements Since the Reformation," in the chapel of Union Theological Seminary, New York, March 2.

Aiceps Hooper, the mayor of Baltimore, is a Methodist and a Sunday-school teacher. He gave \$200,000 to the Woman's College. He is the first Republican mayor in twenty-seven years.

Lawrence University, Appleton, Wis., is rejoicing over the generosity of an elect lady, Mrs. D. G. Ormsby, of Milwaukee, who has just given \$25,000 to endow the chair of history in memory of her husband.

We are gratified to announce that Rev. Otis Cole, of Portsmouth, N. H., is improving in health. His physicians assure him that, if he will take a year of absolute rest and change of life, it is probable he may entirely recover.

Bishop Merrill has sent to the publishers in Cincinnati a treatise on "The Crisis of this World; or, The Dominion and Doom of the Devil," which will probably soon appear in print. It also gives a dissertation on the "un-pardonable sin."

The New York Observer is responsible for the statement that Rev. Dr. G. P. Maine, secretary of the Methodist Episcopal City Church Extension Society of Brooklyn, is to succeed Rev. Dr. C. M. Griffin as pastor of the First Methodist Church, Mt. Vernon, N. Y."

The Pennsylvania Methodist of last week says: "Rev. J. W. Lindsay, D. D., one of the most prominent members of the New England Conference, is visiting his son, Prof. W. B. Lindsay, of Dickinson College, and preached on the morning of Feb. 2 in Allison Memorial Church."

The body of the late Ambassador Bunyon was brought home by the steamer "Havel," which arrived Feb. 21, and the funeral was held in St. Paul's Methodist Episcopal Church, Newark, N. J., Feb. 21. Mrs. Bunyon and her two younger daughters will not return from Europe until May.

Rev. W. H. Turckington, of Woodsville, N. H., writing his presiding elder, Rev. S. C. Keefer, with whom he says that he has always had pleasant relations, announces his withdrawal from the membership and ministry of the Methodist Episcopal Church. He gives as his reason: "This action is caused by a total change in my views of truth; and again: 'My main reason is involved in this change of views."

Joseph Mayer, known everywhere as the Christ in the "Passion Play" at Ober-Ammergau, has recently received a serious accident. While he was engaged in helping to haul a tree to a wagon the tree slipped from those hauling it and knocked Mayer down, falling

upon one of his legs. The limb was so badly crushed that it was found necessary to amputate it. It is said, however, that he would never have taken the part of Christ again, as he is getting too old. The man who played John will take his place.

Hon. and Mrs. William Clafin will visit Clafin University at Orangeburg, S. C., during their stay in the Southland.

Mrs. Bishop Simpson, with her daughters, Miss Sible and Miss Ida, are in Enterprise, Florida, where they intend to remain until April.

Mr. John E. Seares, president of the Methodist Social Union of Brooklyn, was last week elected president of the Western National Bank.

We regret to learn that the wife of Rev. Dr. H. D. Kimball, of First Church, Chicago, is dangerously ill at their residence in Oakwood Park.

Rev. J. L. Pitner, pastor of Trinity Church, Norwich, Conn., has been unanimously elected Chaplain of the Connecticut Department of the G. A. R.

Mr. C. R. Magee, who has been in New York and Washington for a few days, in a personal note written in his absence, mentions an interesting experience:

"We had a delightful hour at Mt. Vernon this afternoon, and as it was the birthday of Washington one could not well avoid reminiscences of the older time when the 'Father of his Country' sat upon the piazza of the old house and swept the magnificent view of the Potomac which was spread out before him. The air was never more clear, and it had vigor enough in it to remind one of the vigorous man who did so much for the generations which now enjoy the fruits of his labors."

For several years one of the most reliable reporters at the State House has been Mr. Charles E. Mann, of Malden. He sends letters to a large number of journals in eastern and southeastern Massachusetts. Written in a clear, lucid style, his communications befit the careful observer, and they always secure an interested reading. Mr. Mann is a member of the Methodist Church in Malden and is the president of the District Epworth League.

Under the head of "Table Talk" in the *Christian Commonwealth* (a representative Baptist paper of London) we find the following suggestive paragraph:

"What sort of a Baptist will Dr. Pierson be? That is the anxious question which has been written down as well as spoken, directly the news was circulated amongst English Baptists that the Doctor had at last, after a time of rumination and incubation of no less than four years, been baptized. It is evident that the Baptists in this country have mixed feelings on this incident. The English Baptists, however, are in such a condition of chaos that Dr. Pierson's position cannot confuse it more. You can only have chaos. There are no degrees about that."

Rev. A. F. Merrick has been for some time confined to his home in Waltham. His health, which for several years has been poor, has for some weeks past not been so good as usual. His many hundreds of friends, scattered widely through the New England Conference, will earnestly hope, and many of them will earnestly pray, for his speedy restoration to at least such health as he has had in recent years.

Rev. W. T. Perrin, of South Boston, under date of Feb. 21, sends the announcement of the death of an honored layman in Toronto Methodism:

"A telegram from Toronto, Ontario, announces the peaceful passing away last evening of Mr. Hart A. Massey, widely known throughout Canadian Methodism as a generous patron of her educational institutions. To him Toronto owes her magnificent Massey Hall and her splendidly equipped Fred Victor Mission building. His business career has been remarkable. At his death he was president of the great Massey-Harris Manufacturing Co., whose agricultural implements are found the world over. To his profound piety I personally testify. Admitted to the intimacies of his private life, we have been charmed with the unaffected simplicity of his Christian experience. Kneeling with his loved ones around his family altar, as he has in prayer, heaven has come down our souls to greet, and glory crowned the mercy seat." A great and good man has fallen."

Dr. C. G. Comegys, an eminent Methodist layman of Cincinnati, died Feb. 10. He was for nearly half a century one of the leading physicians in that city. He was the first assistant editor of the *Western Christian Advocate*, being associated for a short time with Dr. Matthew Simpson, afterward Bishop. The *Western* says:

"His patients instinctively trusted him. Well they might; for in addition to his wide learning and marvelous natural resources, he never entered the sick-room without consultation in silent prayer with the Great Physician — a fact known only in the innermost circle of his most sacred friendships."

The *Christian Commonwealth* of London (Baptist) says that Dr. Alexander MacLaren, the renowned Baptist preacher of Manchester, completed his seventieth year on Feb. 11, and adds:

"The Doctor has filled the pastorate at Manchester since 1858, so that he will soon complete his fortieth year of ministry in that sphere alone. The attainment of the septuagenarian stage of earthly life is a wonderful event when it is marked by evergreen energy, physical and mental. Dr. MacLaren's sermons show no abatement of intellectual force. They are fuller than ever of the pearls of eloquence which he has for long years been continually dropping into the ocean of attention. Pulpit eloquence is not often what the Germans call *perfekt*. It is so in the speech of the Bishop of Ripon, as it was in that of Canon Liddon. The quality of transalantic diction gives a literary charm to the sermons which appear week by week in our columns as samples of Dr. MacLaren's pulpit power. But the supreme merit of his ministry is his pure evangelicalism, which is always broad in sympathy without any approach to the fatal latitudinarianism of the age."

Joseph Mayer, known everywhere as the Christ in the "Passion Play" at Ober-Ammergau, has recently received a serious accident. While he was engaged in helping to haul a tree to a wagon the tree slipped from those hauling it and knocked Mayer down, falling

— The death is announced of Rev. Wm. H. Boole, D. D., a supernumerary member of the New York East Conference, which occurred at Prohibition Park, Feb. 24. Dr. Boole had been a distinguished and greatly useful man in our ministry.

The death of Henry Chandler Bowen, the proprietor of the *New York Independent*, and nominal editor, is announced as we go to press. Mr. Bowen was born at Woodstock, Conn., which he has made famous by his Fourth of July celebrations, Sept. 11, 1813. His career has been notable. He was the publisher of the *Independent* in the great days when Beecher, Tilson and Edward Eggleston were editors. Plymouth Church owed its establishment to him, though he was expelled from it after the historic trial of Mr. Beecher. He was in late years a conservative in theology and a violent opponent of what was known as the "Andover School." Pronounced changes in the editorial management of the *Independent* are likely to follow.

Brieflets.

Our League pages contain much of interest and importance to all readers.

The eleventh annual reunion of the Boston Association of the Vermont Methodist Seminary Alumni will be held at the United States Hotel, this city, Saturday, March 7.

Attention is again called to the fact that, by request of the presiding elders, Bishop Foss has changed the hour of assembling of the New England Conference from 9 A. M. to 2 P. M.

Sands St. Church, Brooklyn, of which Rev. D. A. Jordan is pastor, is to hold a thanksgiving service on March 1, to give expression to the gratification felt on the payment of an indebtedness of \$18,000 upon the church and parsonage. We congratulate Dr. Jordan and his church upon this remarkable achievement.

The Boston daily press has begun to anticipate the appointments which will be made at the coming sessions of our patronizing Conferences. The Methodist public will do well to take the statements with large allowance.

We are under obligation to the Presbyterian of Philadelphia for the following: "A pitiful remark, and one with a sharp point to it, comes from Prof. Story, of Scotland. 'The pulpit,' he says, 'never will lose its power, unless the person in the pulpit is powerless.'"

Rev. Dr. C. H. Payne sends a jubilant note over the gracious results following the Day of Prayer for Colleges. He says:

"Revivals of great power are in progress in many church schools from the Atlantic to the Pacific coast, and many hundreds have already entered upon the new life in Christ; while thousands of others, previously members of the church, have entered upon a life of glorious experiences and increased Christian activities scarcely less encouraging than the conversion of the hitherto impenitent."

As we intend to publish electrotypes, with sketches, of the delegates chosen from our six Conferences (thirty-one in all), we thus early advise the large number who expect to be honored to provide themselves with the best cabinet photographs of themselves that can be secured.

Many inquiries are being received at this office from our readers concerning certain mining stocks which have been recently presented to them for purchase. In harmony with opinions so often expressed in these columns, we would discourage investment by small holders in any stocks which carry large hazards. The first thought with those who are seeking to invest their savings should be security. First mortgages upon real estate of which personal knowledge has been obtained, or well-established savings and co-operative banks, offer the best security. Let those who wish to invest small sums of money, consult with men in their communities who have already shown the ability to manage successfully their own business interests.

The joint profits of the Book Concern last year were \$274,840. The Western House is entitled to \$150,435 of this amount. The Book Committee at its recent session recommended that a new, modern and adequate building be erected in Chicago on the ground now occupied by the Concern.

The Michigan *Christian Advocate* of last week, referring to the statement going the rounds of the Methodist press to the effect that little or no profit accrues to the Book Concern from the publication of the several *Advocates*, says:

"If the above be true, and we have no reason to doubt it, the persistent determination of some members of the Book Committee to get hold of the profits, or savings, of semi-official papers would seem to be without warrant. We wish the book agents would publish an exhibit of the profits of each official paper from the date of its foundation, and state how this profit has been applied. Our suspicion is that these official papers have yielded precious little money over and above running expenses."

The following from the *Watchman* is reproduced for the special benefit of those of our readers who feel called upon to sit in judgment upon the membership of our churches:

"One of the perils to which piety is exposed is sensuousness of the brethren. The church is no longer good enough for them;

Christians are backsliders, nothing is right. This spirit is as fatal to the development of spirituality as it is to serviceableness. Pharisaism makes a true perspective impossible. It is selfishness incarnate robed in the garb of superior holiness. The assumed presence of the Holy Spirit renders a man intolerant, hypocritical and hypocritical; the real presence of the Spirit makes him humble, sincere and sweet. The difference is easily detected by everybody except the pietist himself."

As an indication of the business development of the South, it is noted that in the single State of North Carolina there were, in 1890, 48 cotton mills. There are now 154. These mills are scattered over the State from the mountains to the sea; nearly all the cotton consumed is grown in the State; the money invested is nearly all North Carolina capital; and the profits have been from 14 to 45 per cent. per annum. This increase in the manufacturing interests of the Southern States is the prophecy of marked political and social changes. It is claimed that a protective policy is necessary for the greatest prosperity of the cotton-mill industry, and that, therefore, the Republican Party is to receive large accession in that section. A considerable tide of immigration is already attracted thereto by the South.

It becomes necessary to announce again that it has been a rule of this office for many years not to include either poetry or resolutions in the obituaries published in our columns. Will our ministers please bear these facts in mind in preparing memoirs, for the rule will be strictly observed.

The *United Presbyterian* brings home the Christ standard of obligation forcefully in the following paragraph:

"If Jesus were preaching a sermon, what would He preach? That is the sermon we ought to try to preach. If Jesus were writing an editorial, what would He write? That is the editorial we ought to try to write. If Jesus were in my place, what would He do? That is the thing I ought always to try to do."

The State Board of Lunacy and Charity has just rendered its Seventeenth Report for the year 1895, being Public Document No. 17. Insanity is an incident of human society. In quiet times and an established order of things the rate runs low; but in periods of great change or revolution the rate rises, often very rapidly. The wide economical and social changes of our century have added largely to the number of the insane. In America, where immigration has so far changed society, the number of the insane has grown with lapses of years. The report just sent us by Hon. Horace G. Wadlin, chief of the Bureau of Statistics, gives the number of insane in Massachusetts as 6,782. Of these 3,122 were males and 3,666 females. Of the whole number of insane in institutions, 5,964 were in public institutions and 804 in private retreats. In State hospitals and asylums were 5,032, and in municipal asylums 527.

In the *Century* for February, in the department, "Topics of the Time," there are some pertinent and much-needed reflections under the special caption, "The Crase for Publicity." The writer says:

"It is a strange thing to see how deeply certain people of our time have been smitten with a form of insanity which may be called, for want of a dictionary word, publicomania. . . . The craving for publicity is not satisfied with anything but a paragraph in the newspapers, then it wants a column, and finally it demands a whole page with illustrations. The delusion consists in the idea that a sufficient quantity of this kind of notoriety amounts to fame."

A morbid desire for publicity is one of the inherent infirmities that grace scarcely overcomes. Ministers even have been known to crave it. Our predecessor told us that one minister was so persistent with his notices of great achievements upon his charge, and so exasperated if the same did not appear at the earliest moment and just as it was written, that at last a report of remarkable success was published just as received, with the minister's name attached as a voucher for the same.

We must inform those who write for our columns that we have a great accumulation of MS. riches, some of which was accepted long ago. Between this time and the sessions of the Spring Conferences we shall be greatly pressed with current matter. The proceedings of the annual sessions of our patronizing Conferences will have chief place in the April issues. During the month of May the proceedings of the General Conference will have the right of way. We shall not be able, therefore, to accept at present unsolicited articles, and our regular contributors and reporters must study brevity with unusual care and pertinacity.

Man has always known what it is to search; he has seldom had satisfaction in his finding. The quest has been inevitable; the finding, whether of wealth, honor, truth or happiness, uncertain. Many blanks to one prize are drawn. This uncertainty pervades the religious realm. There are many religions which promise much, but bring little of comfort and light to their devotees; especially is there no satisfactory finding of the Supreme Being. But the assurance of Christ that every one seeking shall find, is the most gracious and helpful ever given to man. If He had said, "A majority shall find," it would have meant much. But no one has ever sought in vain. The humblest soul coming to Jesus has found the Father; and, in finding Him, has found the fulness of His grace and love.

The Sunday School.

FIRST QUARTER, LESSON X.

Sunday, March 8.

Luke 10: 25-37.

(Read Luke 9: 51-62; 10: 1-42.)

Rev. W. O. Holway, U. S. N.

TRUE LOVE TO ONE'S NEIGHBOR.

I. Preliminary.

1. *Golden Text:* *Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.* — Luke 10: 27.

2. *Date:* A. D. 30.

3. *Place:* Unknown; "the neighborhood of Jerusalem" (Geikie); "somewhere between Jerusalem and Perea" (Schaff and Farrar).

4. *Circumstances:* The utter absence of any hint as to the time and place of the utterance of this parable leaves us free to follow the sequence given by St. Luke, who alone records it, and to assign it next in order to the return of the Seventy. The "lawyer" is not to be confounded with the rich young ruler mentioned later in this Gospel (18: 18-22) and also by Matthew and Mark, who put the same question.

5. *Home Readings:* Monday — Luke 10: 25-37. Tuesday — John 4: 1-12. Wednesday — Lev. 19: 9-15. Thursday — James 2: 1-2. Friday — Matt. 8: 35-38. Saturday — Rom. 13: 9-13. Sunday — 1 Cor. 13.

II. Introductory.

The occasion of the utterance of the parable of the Good Samaritan was an attempt on the part of a certain lawyer to "interview" Jesus. He "tempted" Him with the question, "Master, what shall I do to inherit eternal life?" Jesus' reply simply recalled to him that brief and incomparable summary of all duty given in Deuteronomy, of loving God with all the heart, soul, strength and mind, adding, also, from Leviticus, the words "thy neighbor as thyself," and then He dismissed the question with the simple comment, "This do, and thou shalt live" — i. e., inherit eternal life. The lawyer was disconcerted. To cover his defeat he put another question: "Who is my neighbor?" perhaps imagining that the reply would "justify" him. To this second question we are indebted for this matchless parable.

A traveler was depicted, going from Jerusalem to Jericho. On reaching that part of the road known as "the bloody way," he was assailed by robbers, who stripped him of his clothing, beat him, and left him naked, bleeding and "half-dead" by the roadside. The most likely person to pass along this road would be a priest, Jericho being a sacerdotal city. If only one would come now and stanch the wounds, and throw his garment upon him, and fetch him a little water, and do any other of those humane offices which a natural pity, to say nothing of the instincts of religion, would suggest, death might be averted. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side." He had not a word of comfort to bestow, nor a glance of pity. Either stolidly indifferent or selfishly concerned for his own safety, he passed on and got out of the way as soon as possible. Next came a Levite. Less might have been expected of him than of the other, but he did more. He came up and looked at him — merely looked, and then "passed by on the other side." Unpitied by priest and Levite, and left to die, the wounded man, if supposed to be conscious, might well have given up hope. To be robbed and stripped and wounded were bad enough, but to be coldly, cruelly abandoned by those who owed to him the offices of love — this was the mortal stroke. But he was not to die. There was still "flesh in man's obdurate heart." One came along who did not pass by, but stopped; who did something more than stare at him; who "had compassion" on him and with tender touch bathed the wounds with cleansing wine and soothing oil, and bandaged them. And then he lifted him and put him on his own beast, and, with cheerful words to hearten him, walked by his side to the nearest hostelry, and spent the day in nursing him. And, on the morrow, before setting out, he paid the bill, and promised to pay more on his return if more were needed, and gave strict charge to the host to care for the unfortunate guest. And this benefactor was not a priest, nor a Levite, nor a countryman even. He was not a Jew; he was a Samaritan — "a heathen in blood, a heretic and pretender in creed, a hereditary enemy in practice." Doubtless he could easily have excused himself from doing anything had

he wished to. Selfishness can always find an excuse; love never thinks of one. The humane impulse in the Samaritan was so true and spontaneous that the very sight of distress excluded every other consideration. He spared neither time, nor trouble, nor money, nor personal comfort, in its relief.

The lawyer had put his question and received its answer. Jesus now turns questioner, and calls upon the lawyer to decide which of the three had exhibited true neighborly feeling to the wounded man. Compelled to admit that "he that showed mercy upon him" was the man, he was tersely bidden to "go and do likewise."

III. Expository.

25. A certain lawyer — a Jewish "theologian" (Abbott), one familiar with the principles of the Jewish law, both written and oral; the "scribe," on the other hand, was a Jewish textualist and instructor, familiar with the text of the law, occupied with its transcription and with teaching it. Stood up — "rose from his seat among the students as Jesus passed" (Geikie); "rose to indicate his purpose of a discussion" (Whedon). Tempted him — tried Him, put Him to the test. The lawyer's motive can only be guessed at — perhaps "to try His depth of intellect and knowledge of the law" (Whedon); perhaps "to show his own wisdom at the expense of the hated Galilean, and to trap Him, if possible, into some doubtful utterance" (Geikie). Master — teacher. What shall I do to inherit eternal life? — A personal question, and one of supreme importance, though probably asked in a merely intellectual, or agnostic, or trifling spirit. The Talmudists reckoned up the laws of Moses as 613 in number, and divided them into 248 positive and 365 negative precepts. To keep them all, they used to say, "was an angel's work." Hence they labored to find which was the great and inclusive commandment which might be kept in lieu of them all. It was perhaps for this that he asked — some new summary of the law.

26. What is written in the law? — As though He would say: "You are a lawyer; answer your own question by the law; there is no other answer; nothing new is needed." How readest thou? — "This form," says Schaff, "was used by the rabbis to call out a quotation of Scripture. 'How' means, 'to what purpose?'"

27. He answering said. — His answer included two texts, the first of which, taken from Deut. 6: 5, was used by devout Jews in their morning and evening prayers, and carried by the Pharisees in the little boxes of their phylacteries; the second (not so used) from Lev. 19: 18. It may be noted that these combined texts were given by our Lord Himself on another occasion in reply to a lawyer who asked Him which was the greatest commandment. Meyer supposes that this lawyer who was now questioning Jesus had heard Him repeat this same summary of the law. Love . . . with all thy heart, soul, strength, mind. — Our love for God is to take in every faculty and power of our being in their highest, intensest and constant exercise. The intellect, sensibility, will — the whole man, body, soul and spirit — are to be consecrated in fervid, unceasing devotion to the Father of spirits. God could ask nothing more of any creature; and He could ask nothing less at any time, in any age, or in any world. Thy neighbor as thyself — nothing more or less. Self-love is the measure of neighbor-love. Another rule has been added to this: We are to love the brethren, not simply as we love ourselves, but as Christ has loved us; the Christ-love is the measure of brotherly love.

28. This do, and thou shalt live. — The word "do" is emphatic. These texts are not to be hidden away in phylacteries, or glibly quoted in rabbinical wrangles. The lawyer was bidden to instantly do what he had said, in all its entirety, in all the length and breadth of its immense demand. Being a lawyer, he must know that the law was to be kept; and he who kept, and had kept, that law needed nothing farther — no repentance, no Gospel, no Saviour. He already possessed the earnest of eternal life. Alas! none ever did keep that law. The failure is universal.

29. Willing (R. V., "desiring") to justify himself. — He felt that the discussion was closed, and that his attempt to interview the Prophet of Galilee, and to entrap or outwit Him, had ended in his own discomfiture. How could he get out of the difficulty? How, too, could he escape from the feeling of self-condemnation which this direct application of his words had excited? Both for his reputation's and his conscience' sake he must not let the conversation end here. Who is my neighbor? — A question much debated among the rabbis. In answering, Jesus, in His parable, still enforced truth in a practical way. Walving the technical question, He taught a kind of neighborly charity which the lawyer had never dreamed of.

The question is not, "Who is my neighbor?" but, "Am I neighbor?" This is the line in which the parable proceeds. It does not supply the scribe with an answer to the question which he had put; but it sup-

piles him with another question, which he desired to evade. He is not permitted to ride off upon a speculative inquiry about the abstract rights of other men; he is pinned down to a personal, practical duty (W. Arnot).

30. A certain man — presumably a Jew, but really any man, since "the main lesson of the parable is not love to enemies, but love to man as such, humanity, philanthropy" (Schaff). Went down (R. V., "was going") — literally "down," as Jericho, about eighteen miles distant from Jerusalem, lay many hundred feet below it. Jericho — the "city of palms," situated near the Jordan, about nine miles north of the Dead Sea. In the time of Christ it had reached a high degree of splendor. Herod the Great had a palace there. It is difficult today to identify the precise site of this once famous city. Fell among thieves (R. V., "robbers"). — The road between the two cities, particularly that part of it beginning about ten miles from Jerusalem, passed through a wilderness full of ravines, caverns and cliffs, which afforded lurking-places for brigands. Jerome called it "the bloody way," and in his time "a Roman fort and garrison were needed there for the protection of travelers." Stripped him, etc. — Robbed him of all he had; beat him, and left him helpless, bleeding, dying.

31. By chance — as men say; really, by that providential ordering by which opportunities for good are offered to us and our real natures tested. A certain priest. — Jericho was a priestly city; some twelve thousand priests, it is said, resided there, who were accustomed to go up to Jerusalem in the order of their course to perform their functions in the Temple. One of these was now either going or returning. Passed by on the other side — was afraid of being himself attacked, or of incurring ceremonial defilement, or of being detained. Many reasons may be supposed for this unpriestly behavior. Mercy was commanded by the law even to a beast, and consideration to a neighbor (Exod. 23: 4, 5; Deut. 22: 1-4). In disregarding the claims of mercy, the priest and Levite violated the law (Abbott).

32. A Levite — inferior to the priest in office and duties, but engaged in the service of the Temple. Ellicott notes that this passage contains the only reference to Levites in the Gospels. This one had curiosity enough to go and look at the wounded traveler, but had not humanity enough to attempt any relief.

The Levites performed the humble services of the Temple, as cleaning, carrying fuel, acting as choristers, etc. Levites were also writers, teachers, preachers, literati. The scribes and lawyers were frequently of this tribe (Whedon).

33. A certain Samaritan — of all others the most unlikely to trouble himself in a case of this kind. Jesus Himself had had recent experience of their churlish treatment. Says Whedon: "The Jew derided the Samaritan as a Cuthite, abhorred his meals as swine's flesh, and cursed him in the synagogue. The Samaritans shed the blood of Jewish travelers to the Passover, gave false signals to the near province as to the time of the new moon, and even by stealth polluted the Temple by scattering dead men's bones in the holy places." Compassion. — He felt for him, and therefore acted for him. We must guard against what seems to be implied, viz., that we must look to the Samaritans as the only true type of philanthropy, and regard priests and Levites as typical of all that is inhuman and selfish. The parable has an entirely different meaning. Neighborly acts, deeds of goodness to fellow-creatures in need, are to be rendered spontaneously and promptly for humanity's sake; and race feuds and religious ceremonials are not to hinder for a moment their exercise.

The way to be sensible of another man's misery is to feel it ourselves. It must be ours, or, if it be not ours, we must make it ours, before our hearts will melt. I must take that brother into myself before I help him; I must be that Lazarus that begs of me, and then I give; I must be that wounded man at the roadside, and then I pour my oil and wine into his wounds, and take care of

him; I must feel the hell of sin in myself before I can snatch my brother out of the fire (Paridon).

34. Went (R. V., "came") to him. — All the minute and beautiful details are given by which compassion manifested itself — the cleansing of the sufferer's wounds with wine, and mollifying them with olive oil, and bandaging them; and then the good man lifts his helpless brother, and sets him upon his own beast, and walks by his side to the nearest inn, supporting and cheering him, and forgetting for the time his own business and peril and every other selfish consideration.

35. On the morrow. — He spent the night with him. Two pence — two denarii (from 30 to 34 cents), enough in that age to pay for the man's entertainment several days. I will repay thee. — The wounded man was his guest, not the landlord's.

36, 37. Which . . . was neighbor? — Which showed that he loved his neighbor as himself? He that showed mercy upon him. — Though a Jew, the lawyer is compelled to acknowledge that the Samaritan played the neighbor, but he will not pronounce the hated name; he resorts to circumlocution. Go and do. — Act out the line of duty which you have acknowledged to be right. Don't waste your time in idle discussions.

The primary lesson of this parable is so plain that it cannot be missed: Whoever is in need is my neighbor. True love knows nothing of sectarian, or national, or race distinctions. The second lesson has been often overlooked: The spirit of genuine philanthropy is a Christian spirit wherever found. It is recognized by Christ in the Samaritan as well as in the Jew, in the Gentile Cornelius as well as in the orthodox Dorcas (Abbott).

IV. Illustrative.

1. "As I was going to the hills early one misty morning I saw something moving on a mountain-side so strange-looking that I took it for a monster. When I came nearer to it I found it was a man. When I came up to him I found he was my brother" (Samuel Smiles).

2. In the fortifications on the Dardanelles there are some antique guns, which are so built in that they can hit a vessel only at one point (on the sea); they are useless except at the moment when a ship is passing that point. The benevolence of men who limit their good-will to certain classes and conditions is like one of these guns. It can meet only one class of cases; whereas it ought to be like the swivel gun upon the turret-ship, which sweeps the horizon round and round (William M. Taylor).

3. A rich merchant in St. Petersburg, at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God at home. He was asked, one day, how he could do it. He replied, "When I served the devil, I did it on a grand scale and at princely expense; and when, by His grace, God called me out of darkness, I resolved that Christ should have more than the devil had had."

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League Prayer-meeting Topics

Rev. Matthias S. Kaufman, Ph. D.

GENERAL TOPIC:

Lessons in the Life of Christ.

"Brethren, I count not myself to have apprehended; but this one thing I do. . . . I press toward the mark for the high calling of God in Christ Jesus." —Phil. 3: 12.

March.

Topic: CHRIST IN TEMPTATION.

March 1 — The Time and Sources of Temptation. Mark 1: 12; Matt. 4: 1-11.

"When man was fallen in Paradise, he fell From that fair spot, thenceforward to confess

The bare and thorny wilderness

Was the one place where he had right to dwell.

"And therefore in the wilderness as well Our Second Head did that dread strife decide, And those closed gates again set open wide, Victorious o'er the wiles and strength of hell."

In the study of Christ's temptation we must approach it from the standpoint of His incarnation. This will lead us to the clear conclusion that the Divine One was as human as any of us. Thus, being man, also He was temptable. True, He was sinless. So also had been the angels who "kept not their first estate." So also were Adam and Eve. Why a holy being should sin has never been answered. There can be no real reason. Nothing in the universe is so utterly irrational as sin. Free moral beings are entrusted with the power to choose good or evil. Abusing this power, they make a bad free choice. This is the origin of sin. Christ was tempted as really, and we may believe as fiercely, as any finite being ever was. He resisted temptation not because He had more divine help than others, but because He determined to do so. He might have yielded to Satan. He might have sinned, had He so chosen. But no; He girded His will and resolutely spurned every Satanic assault. It was no mock fight, no sham battle, but an agonizing struggle.

First assault. This is made upon the animal nature. As with Eve, so with Christ, Satan appeals to bodily appetite. This is a vulnerable point nearly always. However, Satan's purpose here is foiled by the divine philosophy.

"Man best, said Jesus, by God's Word is fed, And lives not merely by his daily bread."

Second assault. "The devil taketh Him." Would not this imply a greater surrender to Satan than is ordinarily attributed? Being weakened in body by a long fast and consequent hunger, was He not in Satan's grasp to a considerable extent? Not that He suffered violence thereby, or was contaminated in the least; but he was permitted to take Him to "the Holy City" and place Him on "a pinnacle of the Temple." Whether He was taken in person or simply in thought is not essential. Some suppose that he actually went to Herod's royal portico overhanging the gorge of the Kidron from a dizzy height. To what presumption he now challenges the Saviour! "If Thou be the Son of God, cast Thyself down."

"The sacred writings, Jesus said, declare To tempt the Lord thy God thou shalt not dare."

Third assault. It must be discouraging to the tempter; but with a persistency worthy a better cause he presses the battle. From a mountain summit he offers Christ all the kingdoms of earth for one act of homage. By a flat refusal and positive sweep of determined right-doing, Satan is effectually repelled.

"Get thee behind me, Satan, Christ replied, Thou by God's Word art as His creatures tied."

SPARKS FOR SATAN.

1. The Scriptures were the law of Christ's life.

2. Satan's heaviest weapons are only half-truths.

3. "It is written" is the sword whose edge is too keen for Satan.

SUNSHINE.

"Angels came and ministered." They always come to victory over Satan. How strengthening, refreshing and cheering their companionship!

"All glory to God's Son, whose humble might Taught feeble man victoriously to fight; Glory to Jesus, all the choir repeats, Who the full force and fraud of hell defeats."

March 8 — The Preparation for Temptation and How to Meet it. Matt. 4: 4, 7, 10; 26: 41; Mark 1: 9-11.

The Mer de Glace is the great sea of ice which constitutes the largest glacier in Switzerland. In crossing it the tourist comes to a dangerous path known as the "Mauvais Pas." Scarcely a foot wide, it runs along the side of a mountain. Above is a precipitous wall of rock. Below, at a depth of hundreds of feet, is the relentless glacier with its thousand jagged points. In places even the little path is lost and there is left only the sharp jutting of rock. One slip of the foot, and you are hurled into another world. How terrible to contemplate!

However, there is not the chilling danger that this description would indicate. Why? Because around the rock and ever within your reach, a strong rope has been drawn and fastened with iron staples to the huge granite fortress. Now you may pass along with confidence. If your feet slip, we all have *mauvais pas* experiences. There are many narrow, slippery, perilous paths in life. How welcome then the divine support within our reach! Thanks to Christ who will with every temptation provide a means of escape!

PREPARATION.

Christ's. — Reliance upon the Father; attendance upon the synagogue; submitting to baptism; study of the Scriptures; much prayer; watchfulness; realizing that Satan was under God's control.

Ours. — Cheerful obedience; heeding the voice of conscience; daily study of the Word and secret prayer; assuming vows of church membership; unfaltering fidelity to Christ; courage and determination in Satan's presence; reliance upon God for victory.

NEVER.

1. Never daily with temptation.
2. Never go in the way of temptation unless called by duty.
3. Never challenge the tempter by entering his territory.
4. Never allow yourself to be snared by half-truths.
5. Never grapple with Satan in your own strength.
6. Never fail to use "the sword of the Spirit" against him.
7. Never turn your back when he assails; for in the armor of salvation God has given no piece for the back. His soldiers are expected to face the foe.

DANGER SIGNALS.

1. Beware of gloss and mask! Satan with "horns and hoofs" we easily recognize and repel. But when dressed like a gentleman, what then?

2. Beware! Danger! The rose is lovely, but go not near, if near it lurks a reptile. The beach looks safe enough yonder, but if experienced fishermen assure you that quicksands are there, keep away. Some amusements are very inviting and seem so harmless; and yet if experience has proven them perilous, keep on the safe side. Beware of the first step in doubtful practices. The next will be more easily taken:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

March 15 — The First Temptation. Matt. 4: 2-4; Gal. 6: 19-21. (Temperance Lesson Suggested.)

Let it be remembered that Christ "was in all points tempted like as we are, yet without sin." First, He was attacked at the point where humanity is so weak — in the appetite, for bodily gratification. Its force in this instance lay in the fact that craving for food when hungry is perfectly legitimate. Satan now disguised his appeal under the assumed desire to assist Christ out of His suffering. By his simulated benevolence he prevails generally in the great majority of cases.

1. Because appetite is common to all, and most people rest fairly well satisfied if it is gratified.

2. Because the eye assists its cravings, as in the case of Eve and the forbidden fruit.

3. Because to say "no" to fleshly desire requires an effort, and many are lovers of ease.

4. Because the more the appetites are indulged, the more they demand indulgence.

5. Because volition, from habitual inactivity, becomes paralyzed, and the person falls an easy prey to the tempter.

CASE IN POINT.

1. Who would make overtures to a locked door or a stone-wall? No, it is the face at the window that tempts.

2. A faithful wife, endeavoring to shepherd her weak husband home from his toll, said, "I could get him past two saloons; but, oh, sir, I cannot get him past ten."

3. A liquor-seller spread sawdust over the sidewalk in front of his saloon, and then saturated it with whiskey. A reformed inebriate, passing, inhaled the enticing fumes, entered, drank, and was forever ruined.

4. They who resist the first temptation to any vice are thereby strengthened to meet the next. Guard against self-indulgence. Give Satan an inch and he will demand a mile.

5. Whittier says, —

"There is an Eastern story, not unknown. Doubtless, to those, of one whose magic skill Called demons up his water-jars to fill. Dearly and silently they did their will. But, when the work was done, kept pouring still. In vain with spell and charm the wizard wrought, Faster and faster were the buckets brought. Higher and higher rose the flood around, Till the floods clapped their hands above their master drowned."

March 22 — The Temptation to Presumption. Matt. 4: 5-7; 10: 16; Mark 14: 29-31.

A scientist was deputized by the government to examine the scene of a fatal mine

explosion. Accompanied by the under-viewer of the colliery, they were inspecting the edges of the goat, when it was noticed that the davies were afire. "I suppose," observed the inspector, "that there is a good deal of firedamp hereabouts."

"Thousands and thousands of cubic feet all through the goat," replied the under-viewer with great composure. "Why?" exclaimed the official, "do you mean to say that there is nothing but that shred of wire gauze between us and eternity?"

"Nothing at all," was the cool reply. "There is nothing here where we stand but that gauze wire to keep the whole mine from being blown into the air." Upon hearing this the most noticeable figure was the instantaneous retreat of this judicious inspector. Sensible! Yes, he was cautious, and it is this caution that is to be recommended to all young Christians. Presumption is folly and peril combined.

APPLES OF SODOM.

1. The suggestion for Christ to cast Himself from the pinnacle of the Temple had the appearance of trust, when in reality it was presumption.

2. In this temptation Christ was urged to escape from the bodily conditions of His humanity and exercise the divinity which was His. To have yielded would have been fatal to the purpose of His incarnation.

3. Christ held His miraculous power in trust for the good of others and not for selfish uses.

4. Satan is a most diligent student of Scripture and skillful is he to interpret it to his own advantage.

5. It is unwise to place oneself in a foolish position for the sake of asking God to work a miraculous deliverance.

6. Do not take a fanatical excitement for a spiritual awakening.

7. Let us not mistake the pomp of ritualistic service for true worship in the Spirit.

8. Consider carefully all prayer tests, especially when they claim more than is promised in God's Word.

March 29 — Temptation to Succeed by Unlawful Means. Matt. 4: 8-10; 2 Tim. 2: 5.

Success! What a fascinating word! What a prize it presents! How it excites our highest hopes! This is the aim of every noble soul. To desire genuine success is elevating and wholesome. Success! It was for this that Christ entered our sin-cursed arena; not only to achieve success for Himself, but to make it possible for all the sons of men to achieve the truest success. To thwart Him in this purpose was Satan's design in these three tremendous temptations.

SATAN'S STRATAGEM.

1. Christ had come to found a kingdom. Why not take a short-cut to supremacy?

2. Satan represented certain principles and methods; if paying him homage this once would gain a large portion of the earth, why not thus facilitate the arduous undertaking? Had Christ been as near-sighted and ease-loving as most of His followers, would He not have yielded to the plausible proposition?

Satan's similar artifice with us — (1) To induce us to make of the church a popular social institution rather than maintain it as a positive spiritual power; (2) To increase church financial receipts by improper methods; (3) To license any evil — for example, the liquor traffic — as a compromise.

SATAN'S PROMISE.

"I will give thee all the kingdoms of the world." Audacious promise! What a falsehood! Its falsity is apparent, —

1. In that they were not His. This is God's world, and Satan has no just claim upon it.

2. Had the kingdoms been His, it would have been utterly unlike him to give them away.

3. Doubtless he intended the promise simply as a catch. He failed. Christ was more than a match for him. Straightforward honesty and rectitude are always in the long run more than equal to falsehood and crookedness.

FINALE.

Temptation? Yes, this will come to us again and again. But to the faithful, trustful soul there is always a sure way of escape. In the "Chronicles of Froissart" we have the result of a siege in France during the days of chivalry. All the outworks were carried. The garrison was shut tight in the citadel. Night came on. With the morning would come the awful slaughter. Every sally-port and even the entire wall was guarded by the attacking foe. How quiet all in the beleaguered citadel! How in silence the defenders await their doom! Morning comes. In rush the storming army with gleaming blades. What? The bird flew? The prey escaped? How? Mystery! In their mad, eager rush they discover a small opening. One by one they enter, descend a flight of stairs, follow a long subterranean passage, until they find themselves out in beautiful green fields, with purling brooks. What a way of escape!

was thus provided! Sometimes we, the followers of Christ, are as severely pressed as were these defenders of the castle. But we need never despair, for God always provides a sure and safe retreat into the green pastures of His love and by the living waters of His refreshing grace.

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IN LOUISIANA.
(Continued from Page 8.)

putting a new piece of cloth over the rent in an old garment; the weather-stained slouch hat was amply ventilated, showing through its crown an abundant crop of fiery red hair; his coarse, bristling beard was of the same color as his hair; and, to complete his beauty, his ample mustache was dyed a coal black. He was chewing a generous stick of sugar cane. This unique character reminds me of a student who came to one of the colored schools not very long ago. She was one of many interesting cases described to me a day or two ago by the good wife of the president of the institution. Her home was many miles from a railroad, and her notions of civilized life very far from correct. She had never sat at a table to eat, had never seen a knife and fork, and expressed wonder that everybody was given "a pocket handkerchief" when sitting down to eat. Her dress was almost as ludicrous as that of the man I have described. Not a button, button-hole, or hook and eye were on a garment she wore. Everything was fastened with strings. This girl was sixteen years old, bright and smart. It took but a few days for her to learn the ways of the school, and but little longer to look as well as the other girls. In six months her uncle, with whom she had lived, came to take her home. When she came to meet him in the office, he did not know her, and could scarcely be made to believe it was the girl he had sent from his home a half year before.

Such transformations are taking place constantly in our schools, and, better than all, scores of these young people who come from their homes with little knowledge of the life that is in the world, and still less of the possibilities of the life that is in them, go back with the Christ in their hearts, to tell their friends of what that Christ is doing for the world. If our University in New Orleans fairly represents the work of the Freedmen's Aid and Southern Education Society, we can afford to continue it. Certainly nothing is better calculated to help solve the great problem of the colored people in the South.

JOTTINGS.

Rev. W. T. Worth.

A WEARY body and a tired heart sought relief in change, and spent its first free Sabbath in New York. Calvary Church was visited in the morning. This vast auditorium (the largest in New York Methodism) is a beauty, a monument to the patient devotion of Drs. F. M. North and J. R. Day. Dr. Kendig, aided by two assistant pastors, is succeeding in this work.

In the afternoon, the Fifth Avenue Cathedral attracted us. We heard magnificent antiphonal music — boys in the chancel and men and women in the opposite gallery. The drawing intoning of the Latin by the priest officiating, the genuflections and censer-swinging of the acolytes, were depressing because they suggested to us the thought that, to most of the audience, this was a dumb and profitless show. But why may not Protestantism learn from the splendid music of the Homish Church, and raise her standard and thus quicken the devotions of the congregations?

I thought to break the force of the plunge from the Cathedral to plain Protestant worship, by stopping at St. Thomas' Episcopal Church, but concluded to risk the shock, and so kept on to Dr. John Hall's church, where a communion service was in progress. Said an usher: "Are you a communicant?" On the spur of the moment I said, "No!" I thought he meant a communicant in that church. "In the gallery," he replied. So I went up. The Doctor was speaking of the Lord's Supper as a commemoration, a communion, and a covenant. At the second point, he said that by this we enter into communion with the good of all ages, and with our own holy dead. This touched my heart, and I said: "I am a communicant;" and down-stairs I went to a seat in the very rear of the auditorium, under the gallery. What matter where, if by this means I might get near my holy dead and my living Lord? And there awaited me one of the most tender, soulful sacramental services I ever attended. I never heard the Lord's words so beautifully enlarged upon in such an hour. But he was a slightly

pugilistic Presbyterian. He said: "As abuses crept into the early church, there came the habit of kneeling at the reception of the elements. We do not kneel. We believe we should 'avoid the very appearance of evil.'" "We are guests at our Master's table; and as we cannot sit around the table with Him, we receive the elements in our seats, as the nearest approach to the original method." He was genuinely catholic: "I am your brother in this hour. Indeed, I am your servant. We are on a level here. The rich and the poor, the master and the servant, the parent and the child, are all alike with him." I came away with a sense of having "seen the Lord," and of having communed with my holy dead.

The evening brought an opportunity to hear Dr. Emory J. Haynes, of St. James (Madison Avenue and 128th St.). He is at present laboring under the disadvantage of worshiping in the chapel, as the main building has been condemned as unsafe, and is offered for sale. But the church authorities have about concluded to build on Lenox Avenue, at 119th or 120th St. — probably the latter — and then the church will doubtless spring into new and abundant life.

Monday brought me to Baltimore. In the evening I went to McCoy Hall, Johns Hopkins University, to attend a meeting in behalf of "Bleeding Armenia." The chief justice of Maryland presided. Dr. D. C. Gilman, president of the University, made the opening address. Cardinal Gibbons — the Cardinal Archbishop of Baltimore, who has been mentioned as a possible successor of Leo XIII. — gave an address, in which, on the basis of Cain's words, "Am I my brother's keeper?" he insisted that neither race lines nor religious lines should bar the way of Christian charity. Our duty to humanity appears just as soon, and just where, distress appears. He was very guarded in his statements, but expressed warm sympathy with the object of the meeting. He is decidedly boyish in appearance, is very slight in build, and has a scholarly face. He wore the scarlet cap, the insignia of his office. If his heart was in his words, and his words to all people are like those he spoke at that meeting, no man has anything to fear from him. A few years ago his church applied the sword, the gridiron, the thumb-screw, and the fagot to all heretics, just as the Moslem is doing it, with other appliances, in the Orient now. Will Rome ever do it again on the planet anywhere? Let us hope not. But "let us watch and be sober."

The Conferences.

N. E. Southern Conference.

Providence District.

BROCKTON AND VICINITY.

Preachers' Meeting. — Rev. Ambrose Field, of East Braintree, recently read a carefully-prepared paper on "The Fall, from the Standpoint of the Author of Genesis."

Brockton, Central. — The growth and interest of this ideal church may be seen in the fact that on last communion Sabbath 18 were received on probation and 9 by letter. Rev. C. M. Melden, pastor.

Brockton, South Street. — Quiet pastoral work is bringing most blessed results in home conversions. The pastor, Rev. Geo. W. Hunt, is preaching a series of sermons on the general theme of "What We Believe, and What We Do Not Believe."

East Weymouth, Porter Church. — Rev. C. H. Van Natter has returned from his midwinter vacation. Mrs. Van Natter is much improved in health.

Rockland, Hatherly Church. — Rev. H. A. Bushnell, a superannuate of the Vermont Conference, now residing in East Weymouth, has been appointed pastor at this church in place of Rev. H. R. Oakley, resigned.

Holbrook. — Rev. F. W. Coleman is very much improved in health, is doing full work and making up for lost time.

Bridgewater. — The work here is constantly gaining in real strength. Rev. J. F. Porter is at work upon the church debt, with good prospects of success. Seven have been received by letter since the last report.

East Braintree. — On a recent Sabbath the pastor, Rev. A. Field, received by letter his brother and sister from our Methodist Church

in Salem, Oregon. They have come East for educational advantages.

South Braintree. — Special services are in progress, with a deep spiritual interest. Mrs. E. H. Leger is assisting the pastor. Several adults have given clear evidence of conversion.

L. S.

Norwich District.

Rev. and Mrs. E. J. Ayres, of Uncasville, have been sadly afflicted by the death of their youngest daughter, Virginia Meda, six years of age. She died, Jan. 27, after an illness of three weeks with grippe. Revs. G. H. Bates and J. Q. Adams conducted the funeral services. The people of the parish have been very kind. Mr. Ayres has been unanimously requested to return for the fourth year.

Rev. F. C. Baker, of Moosup, seems to have the poetic spirit. More than one of his compositions have been effectively used in the services of the church. A metrical summary of the Gospel of Luke was an interesting feature of a recent League meeting. A hymn of six stanzas for use in the eucharistic service has been printed, and is placed by the people in their hymnbooks. It is sung to the tune "Duke St." It is felicitous in expression and devout in sentiment. Three persons were received by certificate, the first Sunday in February, to church membership and one infant baptized.

At Greene the church building has been very considerably altered and improved in the interior. Its appearance is much more attractive than formerly. The reopening took place Dec. 31, but through the neglect of some one no notice was sent promptly to the correspondent for ZION'S HERALD. The estimated cost of the work is about \$250. Rev. E. J. Sampson is the pastor. The presiding elder was present and conducted the reopening service.

Rev. J. Richardson, Jr., at Eastford, has been enjoying with his people a season of great revival power. There have been about forty conversions in the Methodist Church. The hearts of many who have in years past been associated with the faithful ones of this church will rejoice with them in this gracious outpouring of the Divine Spirit.

The East Blackstone church is prospering in all its interests. A parsonage has been purchased at a cost of \$1,200, and the people are now engaged in raising the money to furnish it. Rev. E. Murkett is leading the people in the temporal as well as spiritual concerns of the kingdom.

Westerly, under the pastorate of Rev. W. J. Smith, is moving along successfully. Business interests in the place are more prosperous than during some recent years, and the people are more encouraged. Some conversions have gladdened the hearts of the workers.

Gardner Luke has asked for the return of Rev. G. W. Crabbe for another year. The foundations for a parsonage are laid, and the building will probably go up in the spring. Some good conversions have occurred, and some members have been added to the church who will make good official board timber.

Miss Lottie B. Bates, the younger daughter of Presiding Elder Bates, who has been attending Wellesley College, is now engaged in tutoring several students for the "Free Academy," Norwich. Miss Bates is pursuing a special course at Wesleyan University.

The winter meeting of the District Ministerial Association was held, Feb. 17 and 18, with the Jewett City church. Rev. M. T. Braley and people provided most hospitably for the comfort of the brethren. The attendance was good and the interest well sustained. With a few exceptions the program was carried out as arranged by the committee. The discussions were free, fraternal and helpful. The social spirit at the meetings of the preachers of this district is always a marked feature, and the literary work is always thorough and conscientious. No preacher can afford to miss one of these gatherings.

At the fourth quarterly conference at Willimantic, Rev. O. W. Scott announced his wish that his pastorate terminate with the close of this Conference year. He has been with the church three years. The pastorate has been pleasant and prosperous, and the quarterly conference heard the announcement with surprise and regret. Family interests seemed to require this decision on the part of Mr. Scott. Complimentary resolutions were passed in recognition of his services.

New Bedford District.

Taunton, Central Church. — The pastor, Rev. C. A. Stenhouse, has been invited, by a unanimous vote, to return for the fourth year.

North Tisbury. — Good news comes from this church. The pastor, Rev. W. A. Gardner, is rejoicing over results already reached and the bright prospect which is ahead. Several persons have been "born again" as the result of extra meetings now in progress. All the services are feeling the spiritual uplift.

West Falmouth. — Forty-five seekers after God and a new life have crowned the labors of Rev. H. G. Curles, the pastor, and his people. Some aid was rendered by workers from the neighboring churches.

Sandwich. — One person was received into full membership, Feb. 1; one was also received on probation. The latter is Chas. G. Ellis, and he was converted at the Chatham revival while there visiting. He has been elected a trustee of this church. Rev. C. N. Hinckley, the pastor, is considered one of the best preachers ever in this charge — so his people say.

Truro. — Rev. W. D. Wilkinson, the pastor, has been giving lectures on the Brooklyn Hospital illustrated by the stereopticon. He gave one at East Greenwich Academy, Feb. 20.

South and East Harwich. — "Prosperous" is the word from this charge. Not for ten years has there been such a degree of religious interest. Additions to the church have been made at each communion service. On Feb. 2, four, all heads of families, were received on probation, making twelve this year. A Junior League was recently organized, with Miss Eva Tuttle, superintendent. The Ladies' Aid fair proceeds are to be used in painting the interior of the South Harwich Church. The fourth quarterly conference unanimously requests the return of the pastor, Rev. Charles Smith.

Whitman. — The latest information shows that over fifty have sought the Saviour, and the work seems hardly more than just started. Personal work by members of the Epworth League is an invaluable aid to the pastor, Rev. O. E. Johnson. The latter has gained a wonderful hold on the hearts of his people during the

FACTS FOR OUR READERS.

Follow Nature and Keep Well a Good Rule.

The Question is Important, Are You Prepared for Spring?

If Not, Here Is Some Very Necessary Information for You.

Nature will soon begin her annual struggle for freedom from winter's icy imprisonment. Already, beneath the frozen surface, giant forces are moving in that direction. Purification is going on.

It is the same with the human system. The lengthening days are approaching when the blood seeks to recover from its sluggish inactivity, and it bears in its course germs of health or disease, as it has stored up the one or the other. It requires therefore to be enriched with vitalizing and health-giving qualities to give tone, vigor and health to the system.

For this nothing is so powerful as Dr. Greene's Nervura blood and nerve remedy. Like Nature's own wondrous remedies in the physical world, which purify the mountains and streams as they leap from their confines to fill the valleys with new life, and cover orchard and field with flower and fruit, it brings new force and health to wasted tissues and enfeebled nerves.

Now is the time when your nature calls for help. Don't mistake; no other remedy equals Dr. Greene's Nervura blood and nerve remedy as a spring medicine. No other remedy will so quickly and certainly strengthen your nerves, invigorate your blood, and correct the action of all your organs. It will make you well and strong as it has done thousands of persons; as it did Mrs. W. A. Cutler, of 59 Orchard St. Worcester, Mass.

"A year ago," she says, "I fell ill with nervous prostration and neuralgia, which affected my whole system. My digestion was also very poor. After eating I would be taken with a smothering sensation, while the palpitation of the heart was terrible.

"Severe nervous headaches made my life miserable in connection with these other troubles. I was in a fearful condition, and became greatly discouraged.

"Finally, as a last resort, I commenced to use Dr. Greene's Nervura blood and nerve remedy, which had been wonderfully praised to me. With the first bottle I noticed an improvement, and persevering in its use, I continued to steadily gain in every respect.

"My nervousness was soon cured. The neuralgia, headaches, palpitation of the heart, indigestion and all my complaints entirely left me. All this was accomplished by Dr. Greene's Nervura blood and nerve remedy.

"This wonderful medicine did for me what all the doctors and their medicines could not do. I wish to urge all sufferers to try it."

No power of words can describe the wonderful good which this remedy is doing among the sick and suffering. Those who take it are cured. Thousands of people at the advent of spring, while not exactly sick, are yet out of order or ailing in some way. They do not feel just right, are not well and strong, cannot eat or sleep well, are nervous and have no strength or ambition for work or pleasure. Their stomach, bowels or kidneys are inactive and torpid. Such people need this best of all spring medicines, Dr. Greene's Nervura blood and nerve remedy, to restore the natural action of these organs, give strength and vigor to the nerves, and new life and vitality to the blood.

Why lose time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case freely and without charge. This is a guarantee that this medicine will cure, possessed by no other medicine in the world.

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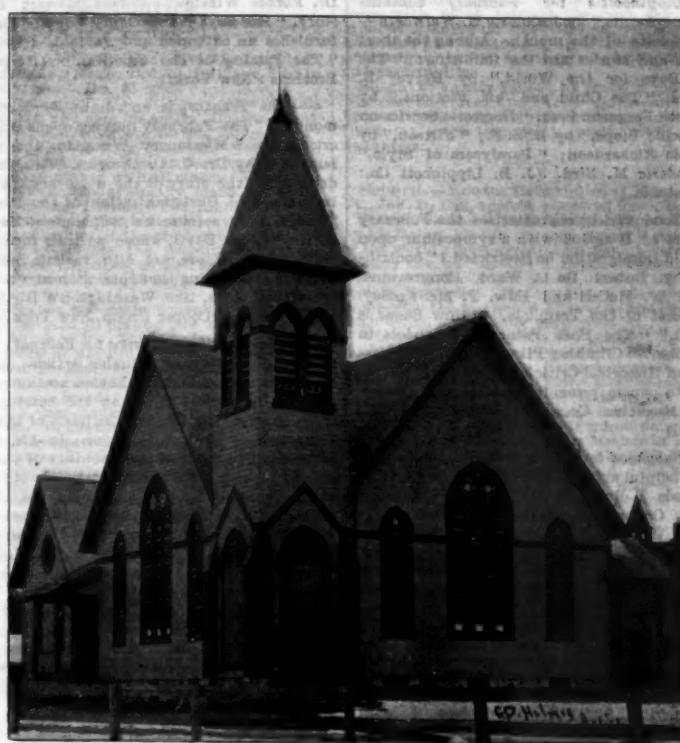
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Dedication of the Maynard Methodist Episcopal Church.

The Methodist Church in Maynard was organized early in 1867 under the direction of the late Rev. L. R. Thayer, D. D., then presiding elder of the district. The first pastor sent by the Conference was Rev. J. A. DeForest, who served the then full term of two years. The pastors in succession have been: L. P. Frost, three years; J. S. Day, two years; M. H. A. Evans, two years; A. C. Godfrey, two years; G. R. Bent, one year; L. P. Frost, one year; G. W. H. Clark, one year; I. B. Bigelow, three years; Wm. Wignall, three years; C. A. Merrill, three years; J. F. Mears, four years; I. A. Mesier, present pastor.

The enterprise of building was entered upon early in the present Conference year. The structure has been pressed to completion, and was dedicated free of debt in six months from the date of the laying of the corner-stone.

Reference was made to the dedicatory services in last week's issue. For the erection of this suitable and handsome church great credit is due to the faithful, wise and untiring pastor, Rev. I. A. Mesier, and to his associates on the building committee, Edward Henderson and L. R. Cheney.

The Conferences.

(Continued from Page 12.)

short time he has been stationed here. It seems to many that the work in the church was never in as good condition as at the present. The church building was enlarged three years ago under the splendid work of Rev. O. A. Farley, but is now inadequate for the congregations.

South Somerset. — The Epworth League has been favoring this community with a fine course of concerts and lectures which has been successful. It has also published a four-page card calendar of services of the church and topics for devotional meetings. It contains, also, the names of all officers of the church and League. Chapter 12,726 is alive. Rev. L. M. Flocken is pastor.

Bourne. — During this year 21 persons have been received into full membership from probation and 3 by letter. The pastor, Rev. N. C. Alger, is unanimously requested to return for the fourth year. He expressed his deep gratitude for this evidence of appreciation, but intimated a desire to be assigned to another field of labor at the Annual Conference. He leaves this church in fine condition for his successor.

South Yarmouth. — Rev. E. W. Eldridge, of South Yarmouth, preached an able discourse in the Congregational Church, South Dennis, Feb. 2.

Orleans. — The Christian Crusaders are doing a faithful work in this church. Rev. G. O. Thompson is pastor.

Provincetown, Centenary Church. — The "Dollar Time" came off Thursday evening, Feb. 12, and was a great success both in "poetry" and dollars — \$130 net proceeds. The Beacon gave a column and a half of the poetry. It was a merry time. Rev. G. A. Grant made some pertinent remarks on "Contributing Our Dollars." A musical and literary entertainment and a collation of cake and ices made up a very pleasant evening.

Provincetown, Centre Church. — It would be impossible in any brief item to convey a just idea of the splendid entertainment, fair and supper given by the King's Daughters of this church, Wednesday and Thursday evenings, Feb. 11 and 12. The booths were made to represent the months of the year, and the external appearance of each booth led at once to the meaning of its symbolism. The contents of each were appropriate to the month. The entertainment was entitled, "Chronothanatosleton." The Provincetown Beacon of Feb. 15 gives a vivid description.

Wellfleet. — The special services have resulted in five conversions and several re-conversions. The membership has received a great quickening. The pastor, Rev. G. W. Elmer, is rejoicing.

Cottage City. — The labors of the pastor, Rev. R. E. Schuh, are much appreciated, and tangible evidence of it has been expressed to him. The recent extra meetings have resulted in twenty-four probationers. Four persons have also been received by letter.

Chatham. — Thirty-nine persons were taken on probation recently. The pastor is Rev. J. N. Patterson.

Fall River, Quarry Street. — Thirty-four

seekers have presented themselves at the altar for prayer in the meetings now in progress. Miss Olive A. Mills is aiding the pastor, Rev. H. A. Ridgway.

Fall River, St. Paul's. — By a unanimous vote the pastor, Rev. A. J. Coultas, is invited to continue in this pastorate for the fifth year. KARL.

New England Conference.

Boston Preachers' Meeting. — A large number listened to Rev. Dr. Daniel Steele in a lengthy review of Dr. Mudge's volume upon "Growth in Holiness." Dr. Mudge will reply next Monday.

Boston South District.

Boston, Bromfield St. — Dr. Bates has been unanimously invited to return for the third year. The Chinamen of this church have given \$50 for missions.

Boston, Epworth Hall. — In this modest place, at 424 Hanover Street, once a store, but now neatly furnished for religious meetings, services are held almost nightly under the general charge of Miss Margaret A. Knaption, of the Epworth Settlement. During February a special series of meetings has been in progress. Companies of young people from many Leagues in and about Boston have been present at various times and have lent generous and efficient aid in song and testimony. Several pastors have also assisted. Miss Knaption is doing a beautiful work in leading many people into the new life. Much of her time is spent in calling from house to house. Mrs. Robert L. Clark is ex-

(Continued on Page 16.)

"BROWN'S BRONCHIAL TROCHES" are an effectual remedy for all Bronchial Affections.

Church Register.

HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	BISHOP.
New Eng. South'n.	Fall River, Mass.	April 1, Foster	
New York East.	New Haven, Conn.	1, Merrill	
New York.	New York city.	1, Hinde	
New Hampshire.	Lawrence, Mass.	1, Fowler	
Maine.	Auburn, Me.	2, Merrill	
New England.	Springfield, Mass.	2, Foss	
Vermont.	Barre, Vt.	2, Fowler	
East Maine.	Oldtown, Me.	2, Merrill	
	Gloverville, N. Y.	2, Fowler	

SUNDAY SCHOOL CONVENTION at the Meridian St. M. E. Church, East Boston, on Wednesday, March 11.

Bishop J. H. Vincent will give his address on "The New Movement in Sunday-School Work" in the afternoon. All Sunday-schools in the eastern part of the Conference are invited to rally and give the Bishop a royal welcome. Full program next week.

GEORGE H. CLARK,

President N. E. Conf. S. S. Society.

EPWORTH LEAGUE SCHOOL OF METHODS. — The next meeting of the School of Methods will be held at Temple St. Church, Saturday, Feb. 26, at 3 p. m. Rev. W. N. Brodbeck will meet the department of Spiritual Work, Rev. W. T. Perrin the department of Organization, Rev. O. L. Goodell the department of Mercy and Help, Rev. O. A. Phelan the department of Social Work. Rev. G. A. Phelan is expected to meet the department of Literary Work, and Mrs. Annie Smiley the Junior workers. Every Epworth Leaguer who wants to become a more efficient worker is cordially invited to take advantage of the exceptionally fine instruction here offered.

E. J. HELMS, Sec.

Marriages.

CROWTHER — McLAUGHLIN. — In Mittineague, Mass., Feb. 15, at the residence of W. E. Garde, by Rev. Jerome Ward, of Greenfield. Richard Crowther and Millicent E. McLaughlin, both of Mittineague.

KIMBER — LILLY. — In Cedar Grove, Maine, Feb. 15, at the residence of the bride's parents, by Rev. M. B. Prue, Franklin F. Kimber and Lizzie M. Lilly, both of Boston.

NORRIS — PETTINGILL. — In Wayne, Me., Feb. 4, at the home of the bride's parents, by Rev. C. A. Laughlin. Luther H. Norris and Mamie E. Pettingill, both of Wayne.

NOTICE. — The 26th annual meeting of the Boston Young Women's Christian Association will be held Monday, March 3, at 7:30 p. m., in the hall of the Berkeley St. Home. Rev. Nathan E. Wood will address the meeting.

BELLE B. PRATT, Asst. Treas.

Books Wanted.

A church in the far West needs 75 or 100 singing books for its Sunday-school and additions to the library of the same. Second-hand books will be welcome. If any church in or about Boston has discarded books that will meet this want I shall be glad to hear from it.

H. G. MITCHELL,

Boston University.

HABIT MAINE CONFERENCE. — Will the brethren kindly report at the earliest possible date if the wife is expected to attend the Conference session, also the name of the lay delegate expecting to come. D. B. Dow.

Oldtown, Me.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Miss Winslow's Soothing Syrup has been used for children's tooth-aching. It soothes the child, softens the gums, relieves all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

EASTER ENVELOPES. — We have prepared a special envelope for Easter offerings, and will send them out gratis to all who observe Easter in the interest of the Missionary Society. Do not ask for a larger number than you will probably need, but be sure to ask, and you will be promptly supplied. Address Missionary Secretaries, 100 Fifth Ave., New York.

For Sale.

An unusual opportunity is afforded any society that is thinking of building or reseating a church about 40 x 70.

The Newton M. E. Church has fifty-six pews, chestnut, black walnut trimmed; thirteen gothic arches, top stained glass windows, interior (chesterfield) finish, and organ which they will sell at a great bargain for immediate removal. Address,

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Publisher Zion's Herald, Boston.

HABIT MAINE CONFERENCE STANDING COMMITTEE NOMINATED FOR 1896.

PUBLIC WORSHIP — E. H. Boynton, D. B. Dow.

BENEVOLENCE CLAIMS — G. E. Winslow, Charles Rogers, F. W. Towle.

BIBLE CAUSE — V. P. Wardwell, W. T. Johnson, Mairy Kearney.

BOOKS CONCERNING AND CHURCH LITERATURE — J. M. Frost, M. G. Prescott, S. A. Bender.

CHURCH EXTENSION — J. A. Wood, C. C. Whidden, G. B. Nuttall.

CLAIMS, CLAIMANTS AND STEWARDS — G. B. Chadwick, D. H. Tribou, S. L. Hanscom, J. T. Crosby, L. H. W. Wharf.

EDUCATION — C. W. Bradlee, John Tinling, W. H. Dunack.

EPWORTH LEAGUE — J. D. Payson, N. R. Pearson, G. M. Bailey.

FAIRMEN'S AID AND SOUTHERN EDUCATION SOCIETY — D. B. Phelan, S. O. Young, G. H. Hamilton.

MEMOIRS — W. L. Brown, A. J. Lockhart, J. A. Moreton.

MISSES — H. W. Norton, W. W. Ogier, E. H. Boynton.

SABBATH OBSERVANCE — J. P. Simonton, M. F. Bridgeman, E. A. Carter.

SUNDAY-SCHOOLS — F. W. Brooks, J. T. Moore, J. H. Irvine.

TEMPORAL — A. S. Ladd, T. S. Ross, J. F. Haley.

RESOLUTIONS — W. H. White, J. T. Richardson, J. H. Irvine.

CONFERENCE RELATIONS — G. A. Phelan, O. H. Perfield, A. E. Chase, J. W. Day, T. S. Ross.

GENERAL QUALIFICATIONS OF CANDIDATES FOR THE MINISTRY — I. H. W. Wharf, H. H. Ross, S. L. Hanscom, A. S. Ladd, J. M. Frost, C. W. Bradlee, D. H. Tribou, J. W. Day, C. L. Banghart.

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CONSUMPTION

Our Book Table.

The Literary Study of the Bible. By Richard G. Moulton. 2 vols. Boston: D. C. Heath & Company. Price, \$1.

The Bible is a many-sided book, at once human and divine. It is one of the very oldest books still in popular use throughout the English-speaking world. Though studied mostly for the truth it holds, the full meaning of that truth can be ascertained only by giving attention to the leading forms of literature contained therein. This is handsomely done by Prof. Moulton, of Chicago, in this volume for the benefit of the ordinary English reader. In the first book he gives a general classification of literary forms, and in the second he discusses the lyric poetry of the Bible, noticing the odes, the elegiac and liturgical, the dramatic and meditative lyrics, and the idyl of Solomon's Song. Then come the Biblical history and epic, the philosophy of the Bible found in the wisdom books, the prophetic forms, and the rhetoric of the Bible as spoken in Deuteronomy and written in the epistles of Sts. Paul and John. The book is everywhere fresh and suggestive. The author has an immense capacity for making a subject clear and lending to it a fascination by his new way of presenting it. Attention to these literary forms imparts a greater interest to every portion of the Bible. Under his teaching the English Bible becomes our supreme classic. Job, for instance, seems to us a new book when read, not as a history, but as a sacred drama. The torch he kindles sheds a flood of light over the whole book.

Notes from My Bible. By D. L. Moody. New York: Fleming H. Revell Co. Price, \$1.

Mr. Moody has been a constant and earnest student of the Bible. In reading, he has been in the habit of making notes on passages which struck him forcibly, and a large collection of these suggestive jottings is contained in this volume. These notes, extending from Genesis to Revelation, are invariably brief, suggestive and practical. They often contain a germ thought which can be profitably expanded by other students.

David: Shepherd, Psalmist, King. By F. B. Meyer, B. A. New York: Fleming H. Revell Co. Price, \$1.

David, one of the greatest of the Old Testament heroes, is here graphically sketched in the several stages of his life and spheres of his service. The author makes the reader see the man, and brings into full view his commanding qualities. Meyer has an impressive way of putting truth for information and practical bearing.

Last Words for my Young Hearers and Readers. By B. B. Comyns, LL. D. New York: Fleming H. Revell Co. Price, \$1.

The author of this volume possesses a rare talent for speaking to the young. The book contains twenty-four addresses delivered to large congregations of boys in Girard College, and to boys and girls in the chapels of the House of Refuge in Philadelphia. They are model addresses of their kind in both matter and manner. In place of glittering generalities, the author makes specific points for each occasion.

The Boston Register. A Continuation of the Boston Almanac and Boston Business Directory, No. 61, for the year 1895. Boston: Sampson, Mardock & Co. Price, \$1.

This Register is packed with varied information about Boston. It contains an alphabetical and classified list of all business houses; city, State and United States officials; societies, institutions, and a street map. The entire matter of the book is rendered accessible by indexes of contents and advertisements. The amount of important information is very large, and any item in it can be found without difficulty by turning to the indexes.

A Tale of Two Cities, and The Mystery of Edwin Drood. By Charles Dickens. New York: Macmillan & Co. Price, \$1.

We have here another instalment of the admirable new edition of the great story-teller, in course of publication by the Macmillans. It is a reprint of the edition corrected by the author in 1860, with a biographical and bibliographical introduction by Charles Dickens the younger. The edition is illustrated by H. K. Browne and Luke Fildes. Like the volumes before, this is very handsomely gotten up, with good type, paper and binding; and the lover of Dickens will here re-read his favorite novelist with delight. By many the "Tale of Two Cities" is regarded as his greatest story. It is almost his only attempt at the historical novel. "Edwin Drood" has an interest as his last and unfinished tale.

STOLEN SOULS. By William Le Queux. (New York: Frederick A. Stokes Co.) A volume in the "West End Series," handsomely illustrated by Louise L. Heustis and containing animated sketches which begin at St. Petersburg and move over the world. The stories are sensational, and are dashed off with great vigor and vividness. — THE RED SPELL. By Francis Gribble. (New York: Frederick A. Stokes Company. Price, 50 cents.) TOXIN: A STORY OF VENICE. By Ouida. Illustrated by Louise L. Heustis. (New York: Frederick A. Stokes Co.) "The Red Spell," a story of the bloody Commune uprising in Paris in 1871, is vividly written. "Toxin" is a sketch of Venetian life and adventure. The movement is rapid and the pictures have great distinctness and life. — SHAKESPEARE'S COMEDY OF A MIDSUMMER NIGHT'S DREAM. Edited, with an Introduction and Notes, by Katharine Lee Bates. (Boston: Leach, Shewell & Sanborn. Price, 25 cents.) The latest instalment of the "Students' Series of English Classics." The volume is very neat in form, binding, paper and type, and the introduction and notes are adapted to stimulate

Shakespearian study as well as to secure a recognition of the value of Shakespearian literature. The work is carefully done, and the volume will be received with favor by educators. — SOMETHING TO REMEMBER. By Rose Porter. (New York: Fleming H. Revell Co. Price, 60 cents.) An every-day book for children of the Good Shepherd's fold. Each day of the year has a text of Scripture, with brief and appropriate advice attached. They are bits of truth for children, so put as to be remembered and become seed truths in the memory. — THE ANGEL AND THE VISION OF THE NEW CHRISTIAN COMMISSION. By Christopher. (New York: Fleming H. Revell Co. Price, \$1.) This volume contains eight pulpit addresses on unusual and fresh topics, taken from the Acts of the Apostles. The design is to reveal the spiritual world and the operations of the Spirit in saving men. — GOLD AND INCENSE: A West Country Story. By Mark Guy Pearce. Illustrated. (New York: Hunt & Eaton. Price, 25 cents.) Mr. Pearce is a magic writer. The country people he finds in the west of England are touched to life and beauty by his pen. Though ideal, he makes them very real. The characters on these little pages stand out in relief and in beauty, and are calculated to make a salutary impression on the mind of the reader. — THE FIGHTIN' JIMMY CLUB. By John Clark Hill, D. D. (New York: A. D. F. Randolph & Co.) This is a contribution to evangelistic liturgies by organizing young persons for practice. It consists of a series of letters giving directions for the organization and management of the club.

Magazines.

The symposium is in favor in the magazines. The North American Review for February has no less than three. Andrew Carnegie and James Bryce discuss "The Anglo-American Embroglio," the latter making a study of the feelings of the English people in the matter. Capt. H. C. Taylor, Bishop Doane of Albany, and G. P. Lathrop study the "Issues of Peace and War." Amelia E. Barr and Mrs. Livermore have another word on "The Sexes;" the former discusses "Discontented Women," and the latter in vain to find "The Ideal Husband." Some, though not ideal, are as good as ideal, perhaps better. M. G. Mulhall thinks "The Human Race" is not "deteriorating;" Edward Atkinson finds a disturbing influence in "The Increased Production of Gold;" Prof. C. A. Young describes "The Newest Telescope" — the Yerkes; and Governor Greenhalge tells of "Practical Politics." Gladstone contributes a second article on "The Future Life," detailing the views of the ancient nations on the subject. (North American Review: 3 East 14th St., New York.)

The Biblical World for February has, as a frontispiece, a view of the Necropolis at Thebes in Egypt. The brief editorials are on practical preaching. W. H. P. Faunce has a fresh article on "Paul before Agrippa," and Prof. Bruce takes the Epistle to the Hebrews as the third type of Christian thought. "Moses — His Age and His Work," is ably treated by Prof. N. Schmidt. There are also "Aids to Bible Readers," and an account of late exploration in Bible lands. (Biblical World: University of Chicago Press.)

The February Queen contains a full table of contents, especially designed for family and Sunday reading. Two serial stories continue to grow in interest — "Andrew Clay's Awakening," and "The Junior Partner at Morton's." The leading article is by Frederick Dolman, on "Ladies of the Platform," with portraits of Lady Somerset, Frances Willard, Mrs. Fenwick Miller, Mrs. Russell Cooke and Miss Florence Balgarnie. (Cassell Publishing Co.: 31 East 17th St., New York.)

In the Land of Sunshine for February Charles Dudley Warner discusses the problem of "Race and Climate," with special reference to the racial importance of the experiment now being tried in the Saxon colonization of the Southwest. A humorous study of the "Burro" is given by the editor, Charles F. Lummis. Other illustrated articles are: "Chitapton," "Our Historic Treasures," and "Architecture in the Southwest." "Under the Copper Sky" is a powerful desert story by Lillian Corbett Barnes. (Land of Sunshine: Los Angeles, Cal.)

— Unsell's Family Magazine for February gives, as usual, a most pleasing collection of illustrated articles, stories, etc. Thoroughly English, it can nevertheless be enjoyed by American readers. The opening paper is upon "Hawarden Castle" — Gladstone's home — and is fully illustrated. "A Night with the Thames Police," "Four Artistic Humorists," and "Yachting in the Mediterranean," are other noticeable articles. New chapters are given in "The Missing Witness," "Home Dress-making," "The Month's Modes," and "County Cooking" will interest ladies especially. (Cassell Publishing Co.: 31 East 17th St., New York.)

— Three full-page pictures embellish the February Magazine of Art — "The Water-Melon," by E. Von Blaas, used as a frontispiece; "Charing Cross Bridge," a study by J. Pennell; and "Golden Light," by Ernest Parton. The list of finely-illustrated papers is inviting: "Mr. Humphrey Roberts' Collection," "There is Nothing Like Leather," "Current Art," "Sport in Art: Shooting," "Adolphe Willette." The "Chronicle of Art" presents five illustrations. It is an excellent number. (Cassell Publishing Co.: 31 East 17th St., New York.)

— Lippincott's for February contains "Ground-Swells," by Jeannette H. Walworth — the novelties of the month. Among the short articles and stories are the following: "The First Days for the World," by Harvey B. Bassore; "The Child and his Fictions," by Elizabeth Ferguson Seat; "Domestic Service on the Pacific Slope," by E. S. F.; "Fifteen," by Marjorie Richardson; "Paralyzers of Style," by Frederic M. Bird. (J. B. Lippincott Co.: Philadelphia.)

— Good variety characterizes the February Donachos'. It opens with a symposium upon "Should Immigration be Restricted?" contributed by Robert De C. Ward, Congressman Samuel W. McCall and Edw. F. McSweeney. "A Guest of the Trappists," "How Sugar is Refined," "The Poet Painter," "Schools in Manitoba," "Climbing Pike's Peak," "Conferences on Historical Criticism," are some of the titles to papers presented this month. (Donachos' Magazine Co.: 611 Washington St., Boston.)

— Babyhood for February has an interesting list of helpful articles, such as "Sore Throat," by Jessie T. Bogle, M. D.; "Fear in Babies," Nathan Oppenheim, M. D.; "Theories as Tyrants," Virginia Yeaman Meantz; "Nursery Occupations and Pastimes," "Proper Books for Young Children." In "Nursery Problems" and the "Mothers' Parliament" young mothers cannot fail to find much in the way of suggestion and advice. (Babyhood Publishing Co.: 5 Beckman St., New York.)

— The Arena for February comes well laden with important matter. Justice Walter Clark, whose portrait forms the frontispiece, leads in an article on ancient Mexico or Anahuac, "The Land of the Noonday Sun." The article is accompanied with half-tone illustrations of ancient scenery and buildings. Mary Lowe Dickinson, president of the National Council of Women, sums the results of "A Half-Century of Progress" in the cause. Helen Campbell tries to answer the question, "Is Woman Embodied Obstruction?" Rev. C. C. Hussey gives delightful personal reminiscences of Whittier, with Observations on his Religious Views. Frank B. Sanborn has a second paper on "Bryant, the Post-Poetician." The editor has a second article on More's "Utopia," at once strong and suggestive. Prof. Frank Parsons dwells upon "The Telegraph Monopoly;" and Forbes Winslow, M. D., considers Shakespeare's portrayal of madness. Hon. John Davis continues to hammer away at Napoleon; and Mrs. Relfander and Will Allen Dromgoole carry on serials. Prof. Ridpath thunders vigorously at our gold-bearing bonds. (Arena Publishing Company: Copley Square, Boston.)

— The Cosmopolitan for the current month comes decked in an array of fair colors. T. A. De Weese shows that different patterns of the "Horseless Carriage" are being introduced into this country. These are sometimes copied from France or Germany, but more frequently they are American inventions. Lewis L. Dyche shows, by text and illustration, the methods of "Walrus Hunting in the Arctic Regions." Joseph Jastrow recounts the feats and marvels of "Mesmer, Animal Magnetism, and Hypnotism." E. H. Wuerpel describes the "American Artists' Association of Paris." Margaret Deland's "One Woman's Story" carries a most impressive lesson. The number is at once instructive and breezy. (The Cosmopolitan Magazine: New York.)

— Harper's for February has for a frontispiece, "Prussia's Peasant Soldiers, 1813," drawn by R. Caton Woodville. It is a picture designed to illustrate Bigelow's "German Struggle for Liberty." Stephen Bonsal contributes a graphic article on "The New Baltimore," with illustrations. Casper W. Whitney has a third paper, "On Snowshoes and Barren Grounds." The article is profusely illustrated by several artists. "A Mother in Israel" is a story by the late Prof. Boyesen. "St. Clair's Defeat" is a historical and biographical sketch by Theodore Roosevelt. "Premonitions of Insanity" is by

Dr. Forbes Winslow. Robert Stewart has a story, "Her Boy;" and Henry Loomis Nelson furnishes an extended and valuable article on "The Passing of the Fur-Seal." (Harper & Brothers: New York.)

— The Treasury is an admirable preacher's monthly. The February number opens with an article on "Missionary Work in the Coral Islands," by Dr. C. C. Creagan. The author deals with the story of the discovery, natural resources and Christianization of the islands. There is a full sermon on "Change of Heart," by Dr. M. M. Davis, whose portrait forms the frontispiece. There are also various sermon outlines and leading thoughts with suggestions for special days, like Washington's Birthday. (E. B. Treat: 5 Cooper Union, New York.)

— The Homiletic Review for February contains a good store of valuable articles in the several departments. The Review section opens with an important paper on the bearings of archaeology on the Higher Criticism of the Old Testament, by Prof. A. H. Sayce. In his view, archaeology neutralizes the teachings of the advanced higher critics and maintains the old view of the Pentateuch. Bishop Vincent has a fresh article on "The Pastor in the Sunday-school." Prof. Wilkinson writes on "The Sympathy of Religions." Prof. Young calls attention to "God's Glory in the Heavens." Prof. Schodde tells of recent "Theological Thought in Germany." The Sermonic Section contains five sermons, one on "Perilous Virtues" by Dr. R. W. Dale. The Exegetical and Pastoral Sections present able papers, and the suggestive thoughts and themes are helpful. (Funk & Wagnalls Company: New York.)

— The New England Historical and Genealogical Register for January contains several articles of interest relating to New England families. Mr. Dean, who has long been editor and the life of the magazine, leads in an article on Lieut. Gov. William Stoughton, whose picture forms the frontispiece. There are notes and brief genealogies of various other New England families. The Register, an authority in its department, abounds in notes and suggestions on the family life of the East. (Genealogical Society: 18 Somerset St., Boston.)

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Obituaries.

Stickney. — Charles Henry Stickney was born in Templeton, Mass., Dec. 10, 1841, and died in Waltham, Mass., Dec. 31, 1895.

When but a lad Mr. Stickney came to Waltham to live, and here his entire life was spent. For many years, with his father, Rufus Stickney, a name honored in Waltham Methodist, he was engaged in business in the city and made a wide acquaintance with all classes. His genial nature and honest sympathy made for him a host of life-long friends. The high esteem in which he was held was indicated by the representative character of the great congregation — including ex-mayors, the prominent city officials, aldermen, police, as well as the humblest classes — which thronged Ashbury Temple at the funerals' services.

Mr. Stickney was early converted, and from the first devoted all his energies to the welfare of the church of his choice. Here he made the great success of his life. He filled nearly every important position and always performed his duties with eminent faithfulness. While active in the League, Sunday-school and official board, it was a class-leader that he made the success of his life. In the class Mr. Stickney was in his element. Sympathetic, patient and enthusiastic, he gathered about him a large number of young people to whom he became a helpful leader. Among the poor and outcast he always made friends, for he was ever helping them. Many were the burdens he tenderly lifted from discouraged, troubled ones, sending them out with new power to live and suffer. While his voice was always heard in the social meetings, we wonder whether he did not do more good in the hearty handshake with which every stranger was greeted at the church.

He leaves a wife, whose loyal strength stood by him heroically in all the joys and sorrows of many years, and a son and daughter, to mourn the departure of as true a husband and kind a father as ever was known.

Rev. Dr. G. F. Eaton, a former pastor, and the writer conducted public funeral services, and representatives from his class, the police, and the board of aldermen bore the body to its last resting-place. The church and community join with the bereaved family in a deep sense of great loss.

LUTHER FREEMAN.

Duran. — Julia C. Duran was born Sept. 27, 1851, and died at the home of her sister, Mrs. Joseph Harris, of Cumberland, Maine, Jan. 15, 1896, aged 44 years and 4 months.

Mrs. Duran was well known and highly esteemed as a successful school-teacher in the county in which she lived. Her vacations during the summer months were mostly spent at Old Orchard camp-ground in her own cottage, where she delighted to entertain her Christian friends and especially her former pastors. She was converted under the preaching and sound theology of Rev. O. Stevens, joining the M. E. Church at Cumberland and Falmouth, and living a retiring, timid, but consistent Christian life until her death. With her quiet nature, and the circumstances which surrounded her, she shrank from duty and seldom confessed Christ in social church services. This she greatly regretted, and so stated to friends, with a purpose to be faithful in the future in witness for her Saviour.

She was a long-time reader of ZION'S HERALD, her father's family having been subscribers for sixty years.

The circumstances of her death were extremely sad. The summons was sudden and entirely unexpected. She had been suffering for a few days with what seemed to be a severe cold, and was apparently improving. An important change in her history and life was about to take place. Her wedding garments were prepared and her intended husband by her side, when an awful truth manifested itself to that quiet home circle — that she was already in the hands of death and in a few hours diphtheria must end her life. When asked if she was afraid to die, she answered, "I think I am;" but after prayers by her friends and herself she said, "Now I am not afraid." She voiced tender messages to the church and to her bosom friends, and then came a most wonderful triumph over death. True to His office, the Holy Ghost brought to her mind the precious sayings and promises of Jesus, and in repeating very many of them her soul was strengthened for its flight. "Thanks be unto God, who giveth us the victory through our Lord and Saviour Jesus Christ," were her last words, and she swept through the gates a conqueror.

A brother, a sister, and a large circle of friends mourn their loss.

M. B. GREENHALGH.

Dearborn. — Mrs. Melinda Dearborn, of Raymond, N. H., died, Jan. 16, 1896, aged 73 years, 8 months and 13 days.

"Grandma Dearborn," as she was called, sought the Saviour in her youthful days. She united with the Methodist Episcopal Church in Candia, and remained in connection with it until about ten years ago, when she removed her church relation to Raymond.

Mrs. Dearborn had a great many friends and acquaintances, and was much beloved and respected by them all. She loved the church of her choice and did much for its spiritual and financial prosperity. She contributed liberally towards the erection of the new church, and not long since presented the society with a nice communion service. She was a true friend to the minister, who was always cordially received and made welcome in her home.

For several weeks before her death she suffered much, but the grace of God was sufficient to sustain her to the last. Just before her death she offered an earnest and effectual prayer that God would bless the church and convert the people, and during a revival service of great blessing her soul was borne from the sufferings of this world to her immortal home.

She leaves three sons and four daughters. May they all meet her on the other side of the river!

J. MOWRY BEAN.

Knowlton. — Henry W. Knowlton died in Penacook, N. H. (Boscawen side), Jan. 27, 1896, aged 68 years, 5 months, and 16 days.

Mr. Knowlton has been a life-long resident in Boscawen, being descended from one of the early settlers and oldest families in town. He was baptized and joined the Methodist Episcopal Church during the pastorate of Rev. S. P. Heath. He was an upright and worthy citizen, a kind friend, and of a genial disposition. He was, when opportunity offered, a strong advocate of temperance reform and had secured one hundred and forty names for the Law and Order League. He was for several years a Sunday-school teacher, and also a steward, which office he held at the time of his death. He loved the church, was greatly interested in its prosperity, and especially concerned for the religious welfare of the young.

He was at the prayer-meeting on Sunday

evening, enjoying the services, and reported them with much interest the next day. On Monday evening he was calling at a neighbor's home and died instantly as he sat, without pain or struggle. It was a fitting close of a happy and peaceful life.

He will be greatly missed by those who knew him best and loved him most. He is survived by two brothers, by his wife, with whom he had lived for more than forty years, and three daughters.

S. E. Q.

Hebard. — Erastus Hebard died at Randolph, Vt., Jan. 21, 1896, aged 95 years and 6 months.

Born in Randolph in 1800, on the farm cleared by his father, his life covered nearly a century of the world's most eventful history. Converted in early life, he joined the Baptist Church, remaining in its communion until the local society disbanded. He then found his spiritual home with the Methodist Church at the Centre, with which he was long identified.

When scarcely seventy-five years of age the failing health of his wife hastened his removal to Newark, N. Y., where, for several years, they lived with their daughter, Mrs. James E. Briggs. Upon the death of Mrs. Briggs they returned to Randolph, making their home with Mrs. Charles M. Howard, their eldest daughter, and uniting by letter with the Methodist Episcopal Church. Mrs. Hebard died in 1886. Three children are living: Mrs. Howard, Dr. Charles Hebard, of Wisconsin, and Mary, wife of Rev. John H. Cushing, of the New England Conference.

Father Hebard was a remarkable man. He was never sick a day until the thirty-six hours before his translation, when, suddenly and painlessly, with mental faculties undimmed, he "fell on sleep." A companion welcomed alike by young and old, well-informed on current events, witty and wise, saintly in character, universally beloved, he was a fine example of the truth of the saying: "Age hath opportunities no less than youth, though in another dress." An ardent Republican, he represented his town two years in the Legislature and held many minor offices in the gift of his townsmen. In September last, during his annual visit to his daughter, he was introduced to the Boston Methodist Preachers' Meeting, giving a sweet testimony to the goodness of God in his long pilgrimage, his obligations to the ministry, and expressed his appreciation of their leadership in all work for the uplift of humanity.

The pastor being ill, Dr. Spencer, of Montpelier, and Dr. Hardy, of the Congregational Church, conducted the burial services.

JOHN H. CUSHING.

Patten. — Mary Cotton Patten was born Jan. 26, 1796, and died Jan. 25, 1896, lacking just one day of being 100 years old. Her birth and early life were in Watertown, Mass.

On account of some misfortune in business, the family removed to Harvard, Mass., where the father engaged in farming. Upon the death of the latter the family again removed, this time to Boston, where Mrs. Patten (née Hines) learned the trade of a tailoress, at which she worked successfully for a number of years.

On May 4, 1814, she was converted, at the age of eighteen, in the meeting-house in Methodist Alley, Boston, a branch of the old Bromfield St. Church, and twenty days after was immersed — she believing in this form of baptism and her people being Baptists before her. She was received into the Bromfield St. Church by Rev. Daniel Fillmore. When Mrs. Patten joined the Methodist Church it was not considered a fashionable thing to do, and she did so against the wishes of her people.

As nearly as can be learned, somewhere about 1840 she came to Taunton, and built for her mother the house in which she lived at the time of her death. She still resided in Boston, pursuing her trade and visiting her mother during her vacations and at other times.

On Jan. 13, 1850, she was married to David Patten, of Boston, in the First M. E. Church, Taunton, by Rev. Paul Townsend, then pastor of the church. Her husband lived but thirteen weeks. After this separation she came to Taunton to reside permanently and to care for her mother, who was aged and blind. She joined the First Church by letter, Feb. 1, 1862, Rev. S. C. Brown being minister.

From this time her usefulness at Weir Village began, and thenceforward it continued until her death. Until about four years ago she was able to attend the public services of the church without assistance. Once, about two years ago, she came to the Sunday-school ingathering service with assistance, and then repeated to her church her farewell message (2 Cor. 13:11): "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "Sister Patten," as she was familiarly known to all, was for more than forty years superintendent of the primary department of the Sunday-school here, and many are the adults who have pleasant recollections of early days of religious instruction under the care of this godly and truly remarkable woman. She loved children, whom she always called her "little lambs," and the children loved her. She was a cheerful and whole-hearted Christian, a woman of faith and zeal and of submission to the Divine will.

The funeral services were held in the First M. E. Church, Jan. 28, 1896, the pastor of the church having charge, assisted by Rev. T. W. Bishop, of Auburndale, who was a pupil in Mrs. Patten's Sunday-school class in Bromfield St. Church, Boston.

G. W. KING.

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Dellow. — J. R. Dellow was born in London, Eng., Dec. 1, 1831, and died Jan. 25, 1896, at his home in Falmouth, Me.

Mr. Dellow came to this country when but a young man, making his headquarters in Portland, and became one of our successful and enterprising mariners and coast shipmasters. He was a man of the strictest integrity and honor in all business enterprises of his own and in personal associations with others. Being connected at different times and in different relations with commercial houses in both Portland and Boston, he had a wide acquaintance in the business world. At the time of his death he was quietly living at Falmouth Foreisde, in his charming home on the banks of the bay a few miles from Portland. As a Christian he was thoroughly furnished with, and experienced in, the deep things of God and offices of the Holy Spirit. At the social services of the church his testimonies were always full, sweet, charming, magnetic and convincing. He was a constant attendant upon public worship and all the means of grace, and his ability to act as leader in the absence of the pastor became an indispensable benediction, as the preacher is obliged to alternate between two places. The ungodly attentively listened, and Christians were inspired as they were convinced of his "fellowship with the Father" as he prayed. While a full, free, uttermost salvation was preached, his soul was fed and enlarged. Truly, "he was our abundant helper in the Lord."

His death came like a thunderclap to this community and church. He felt that the privileges of Christian fellowship were not satisfactory here, and desired to sell his property and go where he could have communion with more of God's people. So Jesus took him to the paradise of saints to enrich heaven with another blood-washed soul.

He leaves to mourn a widow and one daughter. M. B. GREENHALGH.

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earnestly requests those desiring place in this school for September, 1896, to send soon for catalogue and forms of application. As resident pupils in large number keep their places, and vacancies are few after the first half year, a catalogue considered early, and required social references and present teachers' certificates — forms supplied — returned promptly, will relieve both parties from much "wear and tear" in the summer of 1896.

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Review of the Week.

Tuesday, February 18.

— Intensely cold weather the country over.
— The Venezuelan dispute discussed in the House of Commons; speeches favoring arbitration made by Harcourt, Dillon and others.
— Gen. Wayler by proclamation threatens death or life imprisonment to those who aid the Cuban insurgents.
— The Monroe Doctrine and Military Academy appropriation bills before the Senate; the Agricultural bill before the House.
— The treasury reserve rises to over \$100,000,000.

— Fire in a shirt factory in Troy causes the loss of many lives and the destruction of much property.

— Governor Morton, of New York, signs the Retirement Insurance bill, debarring foreign companies doing business in New York which belong to countries that shut out New York companies.

— Burning of the express sheds and part of the Kneeland St. depot of the Consolidated Road in this city; loss about \$60,000.

Wednesday, February 19.

— The Senate passes the Pension and Military Academy bills; the Agricultural bill passed by the House with provision for free distribution of seeds.

— Probably fifty lives lost by a coal mine explosion at Newcastle, Col.

— The four boy train-wreckers now in jail at Rouse, N. Y., indicted for murder in the first degree.

— Prominent New Yorkers hold a meeting with a view to co-operate in the national movement for arbitration.

— Miss Barton at Constantinople; the Porte assures her and her assistants protection in dispensing charity.

— The disabled steamship "Oceanic" towed into this harbor.

— Zeitun surrenders; the five revolutionary leaders found there are exiled.

— Biennial election plan passes the Massachusetts House; it now goes to the people.

— A passenger train plunges down a steep embankment near Ludlow, Vt.; eight injured.

Thursday, February 20.

— Hundreds of houses wrecked by an accidental explosion of dynamite near Johannesburg; many lives lost.

— Private pension bills to the number of 120 passed by the Senate at the rate of two a minute.

— Harvard College said to have adopted a three-year's course.

— The Morgan syndicate to get the \$4,700,000 in bonds upon which the bidders have defaulted.

— All the Powers consent to recognize Ferdinand as the lawful ruler of Bulgaria.

— Congressman Walker explains his scheme of separating the financial and banking functions of the government to the Boston Chamber of Commerce.

— Gen. Wayler turns reporter and bulletins daily military operations.

— Bills to be reported in Congress to exterminate the fur seals unless they can be protected.

— The Senate passes the Diplomatic and Consular bill, and the House the Army bill.

— The Franco-British extradition treaty modified so as to permit of the extradition of Dr. Herz, who has been sentenced in connection with the Panama scandal.

— Services in memory of 131 fishermen lost the past year from Gloucester.

Friday, February 21.

— Waller's pardon signed by President Faure.

— Sir John E. Millais succeeds the late Lord Leighton as president of the Royal Academy.

— The French Cabinet upheld by a vote in the Chamber.

— Farnie's comet heading in the direction of this earth; its rate of speed 1,600,000 miles a day.

— Cuban resolutions discussed in the Senate; Mr. Morgan declares that war with Spain is to be expected by us if we recognise Cuban belligerency.

— The ram "Katahdin" commissioned at

Brooklyn, and the monitor "Monadnock" at Mare Island, Cal.

— Burning of the Union passenger station in Providence.

Saturday, February 22.

— Seven steamers and eighteen sailing vessels foundered during a storm in the Black Sea; more than 100 persons reported to have perished.

— Reported dismissal of Commander and Mrs. Ballington Booth of the Salvation Army because of their refusal to go to London.

— The French Senate yields; it protests against the behavior of the Cabinet, but will not press the conflict to the danger point.

— About 80 per cent. of the bond-purchase gold paid in.

— Brockway, the counterfeiter, found guilty, in his trial at Trenton, N. J.

— A. D. Gilbert executed in the Charles St. jail, this city, for the murder of Alice Sterling in Dorchester last April.

— Death, at Chicopee, of ex-Gov. George D. Robinson.

— An arbitration meeting in Philadelphia.

— The British Liberals win two seats in the House; John Morley a successful candidate.

Monday, February 24.

— Booth Tucker and wife ordered to command the Salvation Army in this country.

— Seven persons perish by the burning of the house of James R. Armiger, a Baltimore merchant; six others injured.

— Dr. Jameson arrives in England from South Africa.

— Great distress among the Zeitun refugees; the Porte objects to having Miss Barton go there.

— Death of Henry C. Bowen, editor and proprietor of the New York Independent, at the age of 53.

The Best Guarantee.

The Conferences.

(Continued from Page 12.)

extraordinarily successful in meetings for the children. The place is a veritable hive of holy industry. Our people would do well to visit it and bid the devoted workers Godspeed.

Boston East District.

Lynn, Broadway Church. — This church has been enjoying a protracted period of special spiritual refreshing. Over twenty have lately joined the church fit full or on probation, the majority of whom are adults. Just at the present time there is a gracious work being done among the children of the Junior League. Rev. E. H. Thrasher, pastor.

Lynn, Lakeside Church. — Over forty persons have professed conversion in a series of special services lately held. Two new classes have been organized. The Epworth League with 30 members and the Junior League with 45 have just received charters and are doing splendid work. The Sunday-school, under the superintendence of Mr. Edwin Safford, is prosperous. Rev. Geo. D. Stanley, pastor.

The Worcester South Epworth League Circuit held its first regular meeting in Whitinsville, Feb. 12. A good number of delegates were present from East Douglas, Uxbridge, and Whitinsville chapters. A very pleasant social half-hour preceded an excellent program. The exercises were closed with a consecration service conducted by Rev. J. H. Thompson, who spoke a few earnest, pointed words in regard to the importance of the spiritual work of the League. The altar and front seat were filled with those who wished to renew their consecration and live and work for God only. A striking and unique feature of the meeting was Mr. Thompson's manner of illustrating that "in union there is strength," and also of shaking hands with all present—a line of 101 persons being extended through the side aisles and across the rear of the church, and the hand-shaking going around the circle. P. R. STRATTON, Sec.

W. H. M. S. — The W. H. M. S. of the Eastern Division of Boston District held a very pleasant and profitable district meeting at Newtonville, Jan. 29. A perfect day, a welcome from the pastor, fine music, beautiful flowers, and four excellent addresses by Messrs. Eaton, White, Cooke, and Clark, with encouraging reports from auxiliaries, made a full and delightful day.

We are certain if the ladies would make greater effort to attend these district meetings, they would feel amply repaid and the good work would reap the benefit. We had the pleasure of having two of our Conference officers with us. At the noon hour many of the ladies themselves of an invitation to attend the Art Reception of the Newton Club.

Mrs. EDWARD L. HYDE, Dist. Cor. Secy.

W. F. M. S. — The quarterly meeting of Malden District was held in the Centre Church, Malden, Feb. 6. After morning devotions, Mrs. Brown, president of the local auxiliary, gave an address of welcome, to which Mrs. O. W. Hutchinson, of Medford, responded. The roll-call showed a goodly number of the auxiliaries represented. The Armenian question was brought out very vividly by Mrs. Hutchinson. The district secretary gave a paper on "Missionary Literature," and made some suggestions for the work.

After a most enjoyable repeat served by the ladies of the church, Mrs. E. Hitchcock, of Chelsea, opened the afternoon meeting, all repeating the first Psalm. Mrs. J. F. Allen, of Lynn, presented a paper on "Our Workers." Owing to the unpleasant weather, the speakers engaged did not arrive, but a provisional program proved to be of interest to all. Fitting musical selections were rendered by the ladies' quartet of the Faulkner auxiliary.

Mrs. C. P. L. WALKER, Dis. Secy.

Springfield District.

Holyoke Highlands. — A very successful series of services closed last Sunday evening. Beginning with the Week of Prayer, the meetings have continued without interruption, being conducted by the pastor, Rev. Benjamin F. Kingsley, until the last two weeks, when Lawrence B. Greenwood had charge, speaking afternoon and evening. The work reached a climax the closing Sunday, when for twelve hours continuously there were services in the church. The afternoon talks by the evangelist on the Holy Ghost were especially helpful. A number have professed conversion and will unite with the church.

Trinity. — Dr. Tuckley has begun a series of popular Sunday evening sermons on "Wedlock and the Home." The large auditorium, including the gallery, was crowded on the first evening, and in spite of the heavy storm of Feb. 9, more than six hundred people gathered to hear the second sermon.

State Street. — On the stormy Sunday evening of Feb. 9, this church was filled to its utmost capacity, including the galleries. Dr. Watkins, aided by the stereopticon, draws, holds and helps the people.

Gill. — Rev. J. H. Long is pastor here, and is seeing good work accomplished. On Feb. 2 Rev. C. P. Ketchen preached a strong sermon from John 6: 53, and administered the sacraments. One person was baptized by immersion and taken into full connection and one on probation. It was Gill that gave the pastor a nice sleigh-robe in December, instead of Bernardston, as reported.

Enfield gave Rev. Wm. Ferguson a most cordial invitation to return for the third year.

LEAGUE NEWS.

Unusually quiet have been the League activities of late throughout this district. This is probably due in part to the large number of special revival meetings which have been held.

State St. is reported to have changed its Christian Endeavor to an Epworth League.

Clarke Chapter at Chicopee has reorganized, adopted new by-laws, and taken on new life. The Canadian Jubilee Singers netted this chapter \$20. The Mercy and Help department is making a thorough canvass of the village. The religious meeting is a thirty-five-minute service, with a twenty-minute sermon by the pastor before the regular prayer-meeting Sunday evening.

The Southbridge Mercy and Help department recently made the following excellent annual report: "We have a record of 400 calls made, besides many not recorded. We have given fruit, vegetables, food, flowers, clothing and delicacies. We have swept rooms, mended garments, loaned books and papers, read to the sick, read sermons to those whose sight is dim, and written to some whom we could not see personally. The sick, invalids, elderly ones and newcomers have been given special attention. We have given cash and made a subscription to provide a helper for two weeks for one in need of rest. Many outside of our denomination have been given attention in addition to the foregoing record. In connection with the Literary department a table for periodicals has been kept supplied in the church vestibule. The pulpit was furnished with flowers for six months, and more elaborate decoration made for Memorial day and Old People's day. The latter, in October, was under the charge of this department. Verbal invitations were given and carriages offered. The need of the Italian Church in Boston was presented, and one dollar a month pledged. Your committee feels that it has been a privilege to them to do this work, and regret that more has not been done." The following officers were elected for 1896: President, James J. Mair; vice-presidents, Fred C. Hanson, Mrs. F. C. Litchfield, Ransom P. Nichols, Mrs. J. H. Sanders; secretary, Henry W. Belknap; treasurer, William R. P. Oiney.

The Monson League is reported as doing active work, especially in the second department. Many destitute families are being helped.

Orange chapter, No. 642, publicly installed its officers on the evening of Feb. 12, assisted by the Athol chapter, with appropriate services, during which a beautiful Epworth League banner of silk and velvet, inscribed with the name, number and emblem of the chapter, was presented by the Literary department. The chapter is more thoroughly organized than ever before, and hopes to carry on an active and successful campaign the present year. D. F. G.

The handsome lamp to the drawing-room or library is a valuable feature in interior decoration. The costly designs of Wedgwood, Doulton and the Dresden potteries are to be seen at Jones, McDuffee & Stratton's.

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